The Church, the Community and World Call

THEODORE ROOSEVELT once said, "Even men who are not professedly religious must, if they are frank, admit that no community permanently prospers, either morally or materially, unless the church is a real and vital element in the community life."

This is a great statement and a very true one. It is also a fact which this number of WORLD CALL particularly emphasizes. WORLD CALL fits into the church life. It supplements and strengthens all departments of church work.

Put a church in a town and it becomes at once a center of inspiration for better schools, better politics and general community improvement.

Put more WORLD CALLS in our churches and they become at once more thoroughly inspired and interested in all Christian activities; in missions, in benevolences, in Christian education.

Are there as many WORLD CALLS in your church as there should be to quicken love of and devotion to your church? We urge that you try having WORLD CALL in every family in your church. Show your own devotion to your church by securing another subscription. It is only $1.50 a year.

Are you keeping your copies of WORLD CALL? We always have a supply of WORLD CALL binders. You can place each number in the binder as it comes to you. Sent postage paid upon receipt of $1.50.

Churches which have conducted the WORLD CALL campaign but have not yet sent in the subscriptions should send these in at the earliest possible date. It may be that some people will miss an issue if these subscriptions are not sent in promptly.

Our August Cover

On the front of this issue we reproduce a photograph of Mount Sir Donald in the Canadian Rocky Mountains. In itself it is well worthy of the place, and then—it points a moral more forcibly than any writing could.

No Summer Slump Here

According to our schedule this issue of WORLD CALL would have been 48 pages instead of 64 as it is. It was simply impossible to crowd the Church Erection, College of Missions Commencement and other now-or-never material into less than 64 pages. On the contrary we needed 80, but what was held over will be just as good in later issues.

In addition to many other things of intense interest, which we fear to name lest their publication be deferred, summaries of the annual reports from all departments of the United Christian Missionary Society and from the other National Boards will appear in September WORLD CALL.

In October we will give a full, accurate and readable illustrated report of the Winona Lake Convention, the first of the United Christian Missionary Society and the first to be held at such an assembly ground.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

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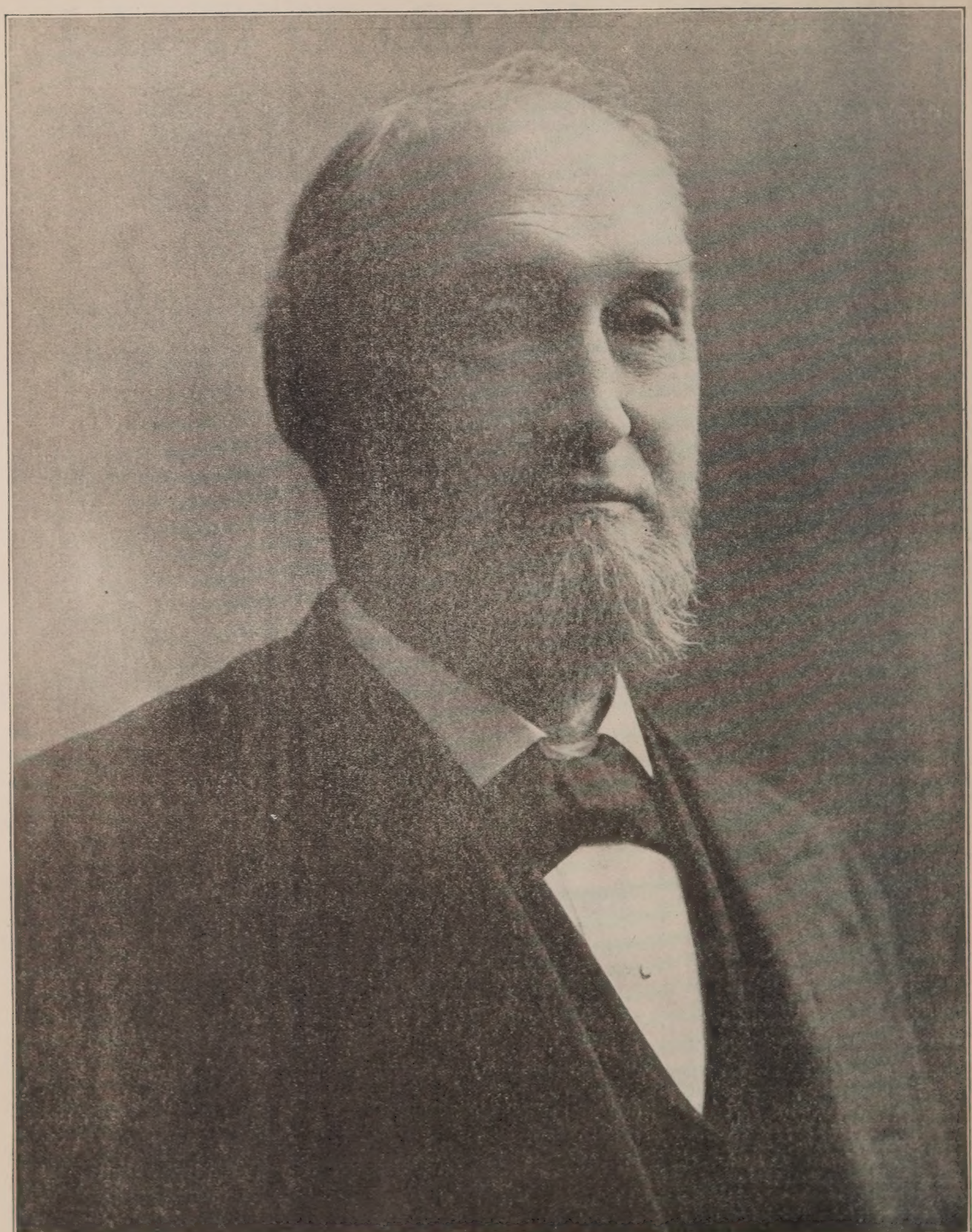


W. F. Cowden

One of the first to see the possibilities of the Pacific Northwest, he made good his vision as Superintendent of Missions in that region for the American Christian Missionary Society. Before that, as minister of such churches as First, New Castle, and First, Allegheny, Pennsylvania, he had proved himself a Major General in the hosts of God. He is now "leading a harmless life" at Long Beach, California.

SPOKANE UNIVERSITY

WORLD CALL

Volume III AUGUST, 1921 Number 8

An Evolution of Fellowship

I. *Alexander Campbell and William Colgate*

A HUNDRED and six years ago the frontier town of Wellsburg, Virginia, (now West Virginia) being without a public place of worship, Alexander Campbell, who lived eight miles up Buffalo creek on a farm, volunteered to spend three or four months in the East soliciting a part of the funds needed to build a church.

Among others he saw William Colgate who was then becoming well established in the great business that he built up in New York. Mr. Colgate received him cordially and made a liberal contribution.

The net results of the tour totaled a thousand dollars, which so supplemented local subscriptions and donations of labor and material that a comfortable brick house was erected.

This was typical of the method pursued in most new communities in those days and long afterward. But few of the men sent forth to solicit funds were as successful as Mr. Campbell. As such appeals multiplied with the development of the continent it became increasingly difficult to raise money in this way. Often the expense of travel completely consumed the money collected, and the struggling church had only discouragement and loss of time to show for its appeal.

II. *F. D. Power and James A. Garfield*

In 1881 President Garfield was assassinated and it was generally felt that a Memorial Church should be provided in Washington City for the little congregation with which he had held such loyal membership. By published appeal, innumerable letters and personal visits of Garfield's pastor and friend, F. D. Power, the building was finally completed. But only the energy and eminent worth of Dr. Power saved the enterprise from failure, notwithstanding the emotional force of the undertaking and the strategic value of the church.

Thousands of other churches have been less successful, though some of them have exercised great originality in presenting their appeals. Some have made modest requests for "only a dollar," estimating that if half of the ten thousand to whom the letter was addressed should respond they would have ample for their needs. But usually the returns did not pay the postage and printing bills, much less build the church. Not a few have pinned their hopes to the ingenious chain letter scheme, which asks each person to send only a dime and pass the request on to a given number of others, relying upon the amazing law of geometrical progression to bring in all the money needed. But the chain always breaks.

III. *George W. Muckley and Church Extension*

With churches multiplying in pioneer communities, especially in the newly developed sections of the western states and territories, it was realized that something had to be done both to discharge the real Christian obligation resting upon people of older sections of the country and to seize the opportunities that were offered to missionary strategy. So in 1889 the Board of Church Extension of the American Christian Missionary Society was organized for the purpose of developing a permanent loan fund for church buildings, the principal of each loan to be repaid in five annual installments and the interest, at a lower rate than would be allowed elsewhere, to bear the cost of promotion and operation.

A little of the truly marvelous story of this plan's success is told on other pages of this issue. After the work was well launched by F. M. Rains, it was put in the hands of a young minister of Ohio, George W. Muckley, who has spent over thirty years of missionary zeal, pioneer energy and financial genius, aided and abetted by faithful treasurers, T. R. Bryan and M. H. Gray, and by a devoted board, and also for the past ten years by John H. Booth, in securing $1,800,000 new money from churches and individuals, and over $5,000,000 in returned loans from the 2,149 churches assisted, a total of $6,800,000 loaned to churches, enabling them to erect $19,000,000 worth of buildings. So do sound finance and

Christian fellowship outstrip even the chain letter dreams!

IV. *The United Society and Church Erection*

But now come situations which cannot be met by any sort of loan, even at four per cent; metropolitan centers where lots cost $10,000 to $25,000 and buildings at all adequate two or three times as much. Sometimes the church can carry half the needed amount as a loan, sometimes, as in New York and Chicago, the work is almost as purely foreign as any station in China or Africa, and so must be financed completely in its beginnings.

So the Board of Church Extension brings into the United Christian Missionary Society, where it becomes the Department of Church Erection, the well wrought out policy of making a limited number of gifts each year, out of funds contributed for that purpose, and erecting Community Houses in the congested foreign sections of our great cities, as neither loans or gifts, but as investments, the title remaining with the Board as trustee and agent of the brotherhood at large.

Thus the principle of Christian fellowship has been beautifully demonstrated throughout over a century of its practice, and a plan of Christian fellowship in church building developed through four great stages of evolution. That the splendid results realized are only the beginning of what is to be is evidenced by the immediate calls for half a million dollars in loans, which cannot be made from present funds. Where else can one dollar be made to do the work of ten within sixteen years (the average age to date of each Church Extension dollar) and still be as fresh and full of cents as when it started on its perpetual service?

Wonderful Close of Missionary Year

THE receipts of the United Christian Missionary Society for the nine months ending June 30 were $2,268,188.64, a gain of $641,739.01 over the same period of last year. (See page 56.) The increase appears under every head but two, Bequests, and Men and Millions Movement and Individuals, where the decrease was $196,938.24. The increase in the other ten items was $838,677.25. The notable gains were: Churches $131,340.67, Sunday schools $107,108.30, Women's Societies and Circles $162,524.04 and Annuities $70,520.91. The last two items exceed last year's totals for twelve months by $79,010.49 and $44,091.95 respectively, while the Sunday schools came within fifteen thousand dollars of giving as much in nine months as they did in twelve months last year.

Actual bank deposits in June totaled $642,000, reaching $86,000 one day. Yet the work that is being done is so much larger, and it had been necessary to borrow so much to keep it going through the lean months, that the balance in bank July 1, after meeting all obligations, was only eighty thousand dollars, while each month's outlay amounts to nearly two hundred thousand. We can sing the doxology, but we cannot yet pronounce the benediction. Every possible dollar from every available source is needed to keep the work going even on its present scale. To make the advances that seem imperative in every direction there must be revolutionary gains.

Lest we be exalted overmuch, remembering that in this same period these same churches have given about half a million dollars for Interchurch Underwritings, none of which appears in this statement, we should note that the money raised and expended on the foreign fields, amounting in the nine months to $213,745.53, has heretofore been credited in September, which is also true of part of WORLD CALL receipts, and that state development funds, to the amount of some fifty thousand dollars are included for the first time in the receipts to the national treasury from Women's Societies and Circles. So we "rejoice with trembling"; we praise God and redouble our efforts to advance His kingdom. The demonstration is complete that the uniting of six great national and international organizations into the one United Christian Missionary Society is both practical and acceptable to the constituencies of the old boards; it remains only to go forward toward the complete realization of the high aims that prompted the union.

The Interchurch Underwritings

ON page 56 will be found the report of the Validating Committee of the Interchurch Underwritings Campaign, certifying that a sufficient amount in cash and pledges had been received on June 28 to make all pledges valid.

The information coming from many quarters showed that considerable sums are yet to be expected, bringing the total up to probably $500,000.

More important even than the payment of this debt is the demonstration that the Disciples of Christ really constitute a brotherhood. Scarcely a church has been found that refused, after hearing all the facts, to help to pay the debt incurred by the organizations which underwrote the Interchurch Movement's expenses, under the direction of the Cincinnati Convention.

Not merely individual churches but entire states illustrate this striking fact. On account of the pronounced opposition of the Southern Baptists and other denominations of that region, the Interchurch Movement did scarcely any work in the South, and yet, since they belong to the brotherhood and since the askings of their national and state boards and colleges were included in the total that formed the basis of the underwritings, the Southern states, according to their strength, are bearing their part heroically; Kentucky with $39,846.14 reported, second only to Ohio among all the states, Texas with $21,407.02 and much more in sight, Virginia with $13,808.88. Out of a similar situation Iowa turns in $28,867.55 from 206 churches.

Church Architecture

By SHERMAN KIRK

THE highest art in every realm, in architecture, sculpture, painting, literature and music has been produced by the religious impulse in man. Solomon's temple and its successors, the temple of Diana at Ephesus, one of the seven wonders of the ancient world, the Parthenon at Athens and the great cathedrals of Europe built in the middle ages were the inspiration of religion. From the

days
That ringed the earth with stones of praise
Roofed Karnak's hall of gods and laid
The plinths of Philae's colonnade,

down through the years there have been erected these great monuments bearing silent testimony to the fact that "man is incurably religious."

The temples of the ancient peoples were not houses of worship in the strict sense of the phrase. The Greeks and Romans employed them as sanctuaries of their deities. In the temple at Jerusalem no one but the priests might go beyond a prescribed point and into the Holy of holies only the high priest was permitted to enter and but once each year.

The House of Worship

But the Christian religion has developed a house in which groups of believers assemble for worship and "instruction in righteousness." The Jewish synagogue was in some true sense the predecessor of the Christian church building for the Jews built their synagogues primarily for the religious education of their children, but they also used the building for worship, and for the adjustment of differences. Thus the synagogue had a threefold purpose, education, worship and litigation. It was schoolhouse, church and court house combined.

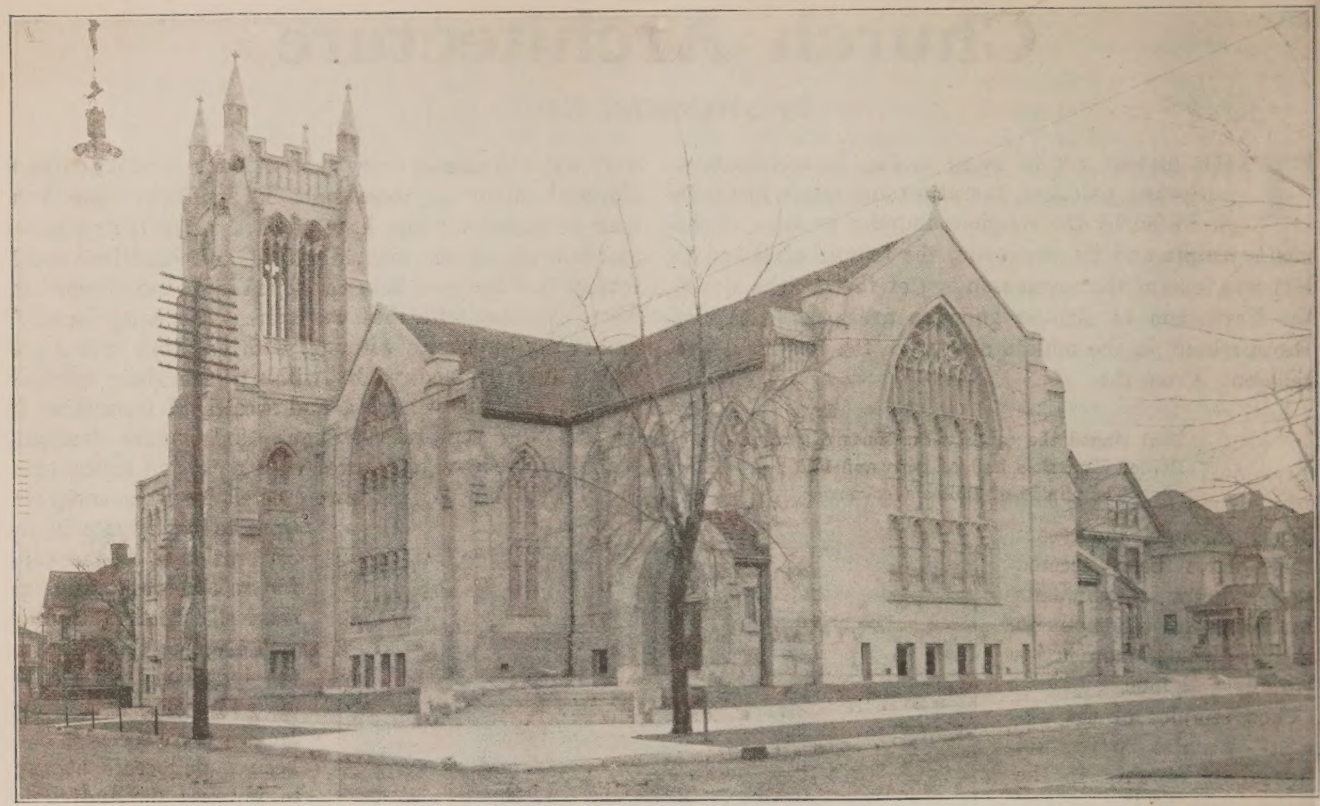
The early Christians did not have houses built especially for worhip, but met in homes and halls or lecture rooms. Later buildings were erected especially as meeting places for congregations of worshipers and in the middle ages under the direction of the Roman Catholics great churches were built in almost every part of western and southern Europe. Many of these splendid buildings have been used as cathedrals and have stood through the centuries as examples of the most dignified and beautiful architecture that has ever been employed in houses of worship. These churches with their tall spires, "shadowy towers," and flying buttresses without; with columns, arches and ribbed and groined vaults within; with their splendid portals, glorious windows, and wealth of decoration in carving and sculpture without, and superb frescoing within; these vast enclosures with nave and aisles, transepts, choir and chancel were erected for large congregations to participate in the celebration of the mass and for an elaborate ritualistic service. Little attention was given to the wishes of the individual with reference to seeing or hearing. In fact there seems to have been a deliberate attempt to impress the individual with the feeling of his utter insignificance.

Professor Sherman Kirk of Drake University

Results of the Reformation on Church Architecture

The great reformation of the sixteenth century ushered in a new era, the age of the rights of the people, the era of individualism. The translation of the Bible into the language of the common people meant vastly more than could at first be realized. No longer could priest or bishop or pope dictate the terms of obedience without question or protest. Men came into possession of the truth and were made free, free from burdens imposed by priests and prelates upon a people kept in ignorance and made the prey of a powerful ecclesiasticism. The building of great cathedrals and churches had doubtless been a very heavy yoke on the necks of the poor whose usual lot it has been to contribute more in proportion to their means than the rich. It must have seemed a great relief to be rid of this yoke under Protestant leadership.

But the great religious reformation like all other reforms swung its pendulum to the furthest extreme. The church building became a meeting-house, often a plain



First Christian Church, Springfield, Illinois

structure devoid of beauty, hard and uninviting, a square or oblong barn-like building enclosing a space between four walls,—too often dingy walls at that. Some one writing on the Old Colonial churches of New England observed that the Puritan had no time for gew-gaws. He could scarcely succeed in keeping his women folk from wearing them but he could prevent his meeting-house from displaying such vanity. The writer concluded by saying that four walls and the Holy Ghost were quite enough for the Puritan.

Art and Civilization

The Creator has put us into a world in which there is an abundance of beauty and

> Look how the floor of heaven
> Is thick inlaid with patines of bright gold.

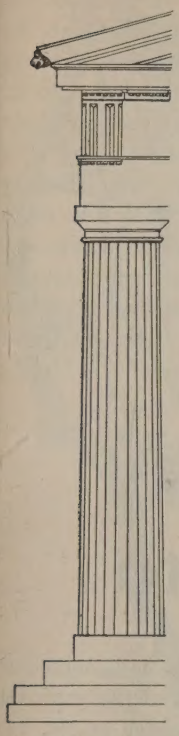
It ill becomes any religion to strip its temples of those features that please the aesthetic sense. "Beauty and intrinsic worth," says Ralph Adams Cram in his excellent work "The Gothic Quest," "are a kind of sacrifice, an oblation poured out before God." "Art," he continues, "is always the gauge of civilization, the flowering of an age, the culmination of its highest power. Show me the art of a time and I will show you its life." The decorations of the Parthenon show the triumph of civilization over barbarism, the rightful supremacy of the intellect over brute force. "The gorgeous semi-oriental spirit of Byzantium with all its splendid mysticism, its splendid cruelty, is just as clearly seen in Aya Sophia as are the noble emotionalism and lofty justice of Venice found in St. Mark's, the chivalry and faith of the thirteenth century in Notre Dame de Paris, the dead formalism of the post-reformation in the London St. Paul's."

Denominationalism the Bane of Church Architecture

In our American towns and villages the divisions caused by denominationalism have been the bane of church architecture. Religious prejudices have prevented the larger, fuller fellowship and community spirit which would have found expression in buildings more beautiful, more adequate and in every way adapted to the needs of the people. In recent years, especially during the decade preceding the war it has been heartening to note a decided improvement in the designing of church buildings. There are in our own country but two orders of architecture that can claim to be distinctly American. They are the Old Colonial and the Mission. The older orders of the Greek and Roman, the so-called Gothic, the Romanesque and Renaissance have been used quite extensively.

The Greek and Roman Orders

The ancient Greeks made use of the principle of the "post and lintel" in their architecture. They were acquainted with the arch but did not like its appearance. "The arch never rests" was a current saying that expressed their disapproval of its use. The column is the conspicuous feature of the Greek orders. The column with the entablature composed of architrave, frieze and cornice in the order given, beginning with the first member above the capital, form a combination characterized

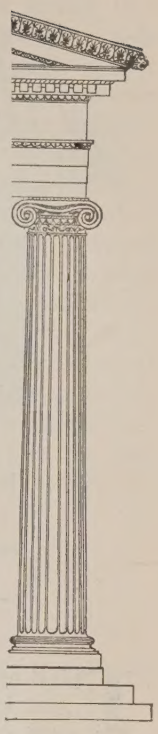


Doric Column

by a refinement of symmetry, harmony and proportion that were not only thoroughly appreciated and enjoyed by the Greeks themselves but have been the admiration of all peoples. The Doric order is distinguished by simplicity and strength. It is more massive and heavier than the Ionic order and is called the masculine type of architecture in contrast with the Ionic whose columns are more graceful than the Doric. There are marked differences between the details of the members of the entablatures of the Doric and Ionic orders, but the same general arrangement obtains in each. The Corinthian is hardly a distinct order since it differs from the Ionic only in one feature—the capital of the column, which is modeled after a Greek vase about whose outer surface falls the luxuriant foliage of the acanthus. These orders were adopted with modifications by the Romans and to them were added two other orders, the Tuscan or Roman Doric and the Composite or Roman Ionic.

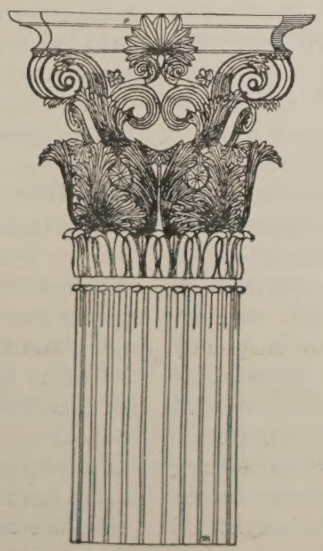
Gothic

Modern architects have used these orders quite successfully in the construction of churches, though some authorities are prejudiced against classic architecture for churches because it is used so much for purely secular buildings such as banks, theatres and railroad terminals. There is no doubt that Gothic architecture was developed primarily for churches and for that reason it has been popular for that purpose. It is ordinarily distinguished by the pointed or lancet arch, a device invented by the builders of the mediaeval times to relieve the lateral pressure exerted by weight that is placed upon the round arch of the pure Romanesque style. The term Gothic is a misnomer, being applied to a style of architecture which was developed centuries after the Goths had passed into history. Other distinguishing features are lofty spires, flying buttresses, lancet windows and groined vaults. The finest examples of this style in Europe are seen in the Cathedrals of Paris, Amiens, Chartres and Rheims, the last named being terribly defaced by bombs in the world war. In our own country one of the best examples of modern Gothic structures, is seen in St. Thomas' Church in New York. Perhaps the finest example of Gothic style in which a congregation of the Disciples of Christ worship is the splendid building of the First Church in Springfield, Illinois. But Gothic churches are very expensive if at all worthy of the name. C. Matlack Price says, "Few small parishes can afford a good Gothic church, and if a Gothic church be not a good one, the congregation would do well to hold services in the fields. Nothing is more pathetic or repellant, speaking both humanly and architecturally, than to behold a small country church which is a vainglorious and pretentious sham in its architectural expression—having departed arrogantly from the humble place of worship of a more sincere and devout generation, yet obviously not within thinking distance from the more sophisticated church it is stupidly aping. There is in such futile pretense, an attempted glorification of a purse-proud parish and no glorification whatever of Deity." It is to be hoped that the day is past when rural communities will tolerate the erection of many meeting-houses of the undignified and cheap type.



Ionic Column

As to the style to be adopted, many things should be taken into consideration; the particular part of the country in which the church is to be built, the location and surroundings and the prevailing type of architecture in that region, are important. In the east the Gothic is used much; in the south, the Old Colonial with classic features is pronounced; in the west, the Mission style is popular, and in the central west, a modification of the Romanesque is frequently observed.



Corinthian Column

Importance of Architectural Supervision in Church Building

Whatever style is adopted the building should receive the best architectural planning and supervision that can be procured. The house of worship if in the city should be a "noble pile"; if in a town or village or country, it should be a simple, but dignified and beautiful building and just as complete in its appointments as modern needs require. The automobile is making it possible for the people to meet in centers for education as the great number of consolidated schools indicate and the strictly rural church is well-nigh a thing of the past. The church building should be the just pride of the community in which it stands, a house, churchly in its appearance, suited to its site and setting, adapted to our modern requirements in which the educational and social features quite properly receive more generous consideration than formerly.

It should be a substantial structure, built of good material and an exposition of honesty and integrity. It should be

well lighted both naturally and artificially, well heated and ventilated and with acoustic properties that make it possible to hear from any part of the auditorium one who speaks distinctly in an ordinary conversational tone. The windows and interior decorations and furnishings should be modest in their tone, of the best quality possible and harmonious. Everything in the appointments of the auditorium for worship should be conducive to a worshipful frame of mind; nothing cheap or tawdry; nothing extravagant or loud; no glaring contrasts. With the Disciples of Christ, since the communion occupies such a prominent place in the morning worship, the communion table should be one of the best articles of furniture in the church and should occupy a place in full view of the congregation. The baptistry should be arranged in such a way that all may see, and that the ordinance of baptism may be one of the most beautiful and impressive of ceremonies.

If the educational and social features of the building cannot be properly brought under the same roof as the auditorium it would be well to plan a separate building especially for religious education and the social life of the community and not mar the church with inharmonious additions. More and more the church should stand as a permanent institution in every community. The building should be the embodiment of stability. T' is will make possible the accumulation and treasuring of memories and traditions that constitute such a vital part of Christian experience and make precious our holy religion of which the church is the only complete exponent, "the pillar and ground of the truth."

This is the chapel; here, my son,
Your father thought the thoughts of youth
And heard the words that one by one
The touch of life has turned to truth.

Church Erection and Growth

By G. W. MUCKLEY

THE editor of the *London Times*, a few years ago, sent his leading correspondent to the Orient to study Moslemism. He was to spend five years in visiting all their leading cities. When he returned to London the Lord Mayor gave him a great banquet. He began his address by saying, "Mohammedanism is dying. If you want to know why I say this, let me tell you that in all my travels throughout the Orient where Moslems are most numerous I found that they were building no new mosques, neither were they repairing their old ones. A religious body that builds much prospers much. 'A religious body that does not build, dies."

The above is true and a business-like statement. Since it is true, it proves that the churches representing the cause we plead are in the greatest growing period in all our history because this is the greatest church building period we have ever experienced. Congregations that built too small must now build larger to accommodate the growing Sunday school and the people who want to come to hear the plain gospel. Towns have grown into vigorous young cities and we must "enlarge the place of our tent."

A Two Million Dollar Mark

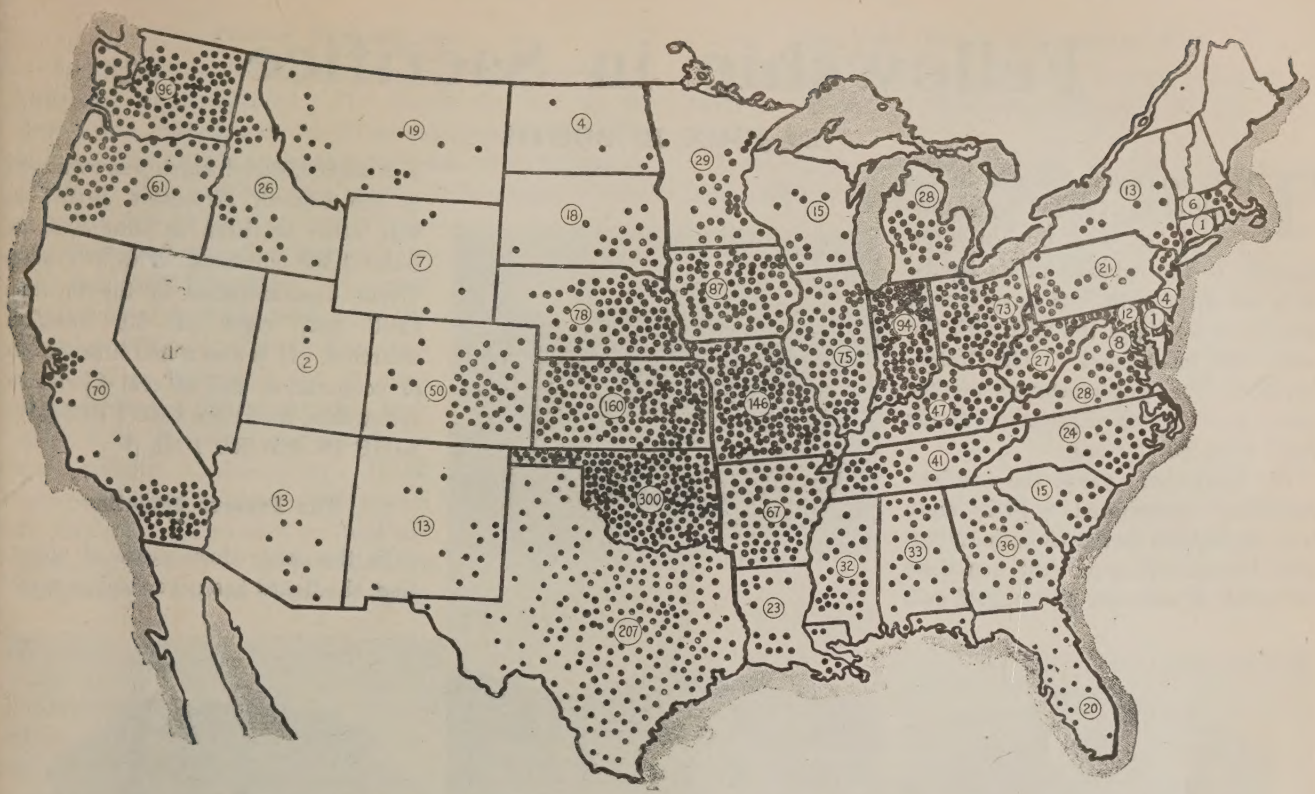
Isaac Errett wrote a leading editorial in the *Christian Standard* of April 20, 1887, urging our brethren to create a Church Extension fund of at least $100,000.00 to be loaned to worthy missions to help them build their first church homes. He wrote pleadingly and eloquently, urging us to seize and hold these promising opportunities in the new towns and cities of our own country. He stated that a permanent loan fund of $100,000.00 would be sufficient for a growing church in a growing country like America. Robert Moffett, then secretary of the American Christian Missionary Society, thought this amount would be sufficient for years to come.

However, opportunities to establish new congregations with church buildings in towns and cities of the growing West and South and in many of our older states, induced our National Convention to recommend that a quarter of a million be raised for Church Extension by 1900 and a half million by 1905. A generous brotherhood reached and passed these amounts on time and again the Convention set the million dollar mark as the goal for our Centennial Convention in 1909. We did not reach it but at the Louisville Convention in 1912 we reached $1,013,620. Then the $2,000,000 goal line was fixed for 1923. It can be reached! It should be reached! The needs of the hour demand it be reached for the Church Erection Department now has on file applications amounting to $418,750 which have accumulated since last November to June 1, 1921. None of these have been granted for lack of funds. However, loans previously granted, have been closed aggregating $461,580 since October. Forty-one other congregations have asked for aid to build but no application blanks were sent because it is useless to file more when none can be granted for possibly nine months.

Christianity Would Not Expand Itself Without Buildings

Church historians tell us that had it not been for the Jewish synagogues throughout the western nations, the Apostles and early evangelists would have had no public platform from which to preach to the Gentile nations, and thus Christianity would have received a great setback. Indeed, our studies in the Book of Acts show us that Paul and Silas and other evangelists found it necessary to pass by important cities because there were no synagogues in them.

We are told that the Christians of the first two centuries had no church buildings. They were prevented from doing so by bitter persecution. But they did have



Location of the 2,149 Churches That Have Been Aided by the Church Extension Fund

stated places of worship—regular places in the catacombs and in private residences. At the very first rift in the cloud of persecution, those early Christians, out of their very poverty, built great churches. After a hundred years of church building, Diocletian, the Emperor, at one stroke destroyed all the Christian churches; but, nothing daunted, those early heroes of the cross began again to build for themselves and for their posterity churches in which they might worship God.

The Fund a Necessity

In the development of our missionary enterprises it was natural to first cooperate in sending out evangelists to preach and organize churches. This we did, but soon found that the manifold work of the church could not be done by one form of service. Our early evangelists soon found that much of their work was lost because church buildings could not be promptly erected in many places except by outside aid. These missions could not borrow money locally and when they did the buildings were often sold for debts or the debts so harassed the life of the church that they could not grow. A Church Extension fund was therefore necessary so that a struggling and promising congregation could borrow at a low rate and with plenty of time to return the money and be in the hands of their own friends, their brethren in the Lord.

The earnest and beloved DeWitt, of Tulare City, California, whose obituary appeared in our church papers twenty-five years ago, spent twenty-eight years in evangelistic work in the West. He used to say that he could go into a community and easily enlist three or four times as many as could denominational evangelists, but that fully seventy-five per cent of his work was lost to our people because he could not assist the converts in providing themselves a house in which to meet. The church-builder contributes to the permanency of the work of the evangelist. The builder of the bulwark holds the territory taken by the soldiers of the cross. A man familiar with our work in the West says that if Church Extension work had been pushed twenty-five years ago as it is today, we would now be fifty per cent stronger than we are. It pays to house homeless disciples of our Lord. Our growth depends largely upon conserving what we gain.

What Has Been Demonstrated

When Isaac Errett, in 1887, urged the creation of a permanent church building fund, the Disciples of Christ had a membership of a few more than 600,000. Our membership now is 1,184,885. How much of this growth is due to our Church Extension fund can be tabulated by what our own experience has demonstrated. All the churches that write to this Department of the United Society, after they have been aided in building, say that their membership in the Sunday school and church doubles and trebles within a year. Forty to fifty per cent of our gains are lost where we do not build promptly for our missions.

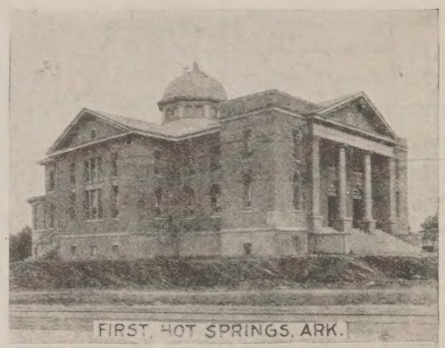
Shall we not give proper emphasis to these facts in asking the churches to do the glorious thing in the September offering?

Fellowship in Sacrifice

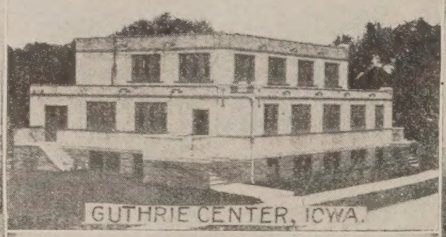
By JOHN H. BOOTH

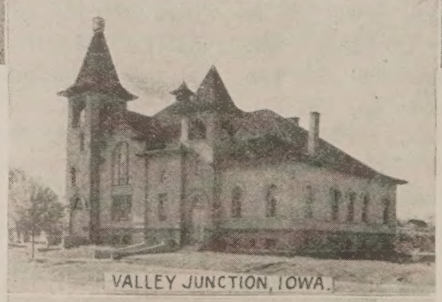
THE marvelous success in the work of the Church Extension Board has been due in large measure to the rotation of its funds. It is an old saying, but nevertheless true, that we "run the mill with the water that has passed." The "burning bush" was not consumed, neither have the Church Extension funds been worn out by use.

In thirty-three years the brotherhood has contributed a little more than $1,800,000 to the Church Extension Board. This amount has done the work of over six and a half millions of dollars in the form of loans, helping to build 2,148 churches. The value of these properties is about $19,000,000. These mission churches that have used the money have returned on loans and interest over $5,000,000 to be sent out to other mission churches to help them build.


FIRST, HOT SPRINGS, ARK.

METROPOLIS, ILL.


GUTHRIE CENTER, IOWA.


VALLEY JUNCTION, IOWA.

HIGHLAND PARK, CHATTANOOGA, TENN.

FIRST, BARTLESVILLE, OKLA.

In the beginning, because of lack of funds, our average loan was only a few hundred dollars; now, our average loan is about $9,000. The average loan for the 2,148 churches built in the thirty-three years is about $3,100. The brotherhood's original investment of $1,800,000 has therefore helped directly to build 580 churches; the rest of the churches—1,568—aided by the Church Extension Board were really made possible by the return of loans from the mission churches.

In other words, while 7,000 of our strong and rich congregations gave $1,800,000 to help build 580 churches, the weak mission churches, using the money, raised on their local fields for their own buildings about $19,000,000, over $5,000,000 of which was returned to the Church Extension Board to help other brethren in mission fields build 1,568 churches. This is a marvelous demonstration of the loyalty, faith and vigor of our mission churches. It is also a fine illustration of cooperation and of real Christian fellowship, for it has been FELLOWSHIP IN SACRIFICE.

The Present Situation

In the thirty-three years of operation, the Board has never had so many

FIRST, FINDLAY, O.

appeals for help. From the first of last October to date, 65 loans have been closed, totaling $461,580—the largest volume of business ever done in the history of the Board's work during a like period of time. But to do this the Board had to arrange to borrow $150,000. A great number of loans were granted during the period of the war, that were not called for in the usual period of time. Last fall it seemed that all of these churches decided to build at once, and in a very few months our entire balance of more than $300,000 was gone, and we were driven to the banks of St. Louis, in order to keep faith with our mission churches and make good our promises to them in the way of loans. The Board's present obligations in the form of promised loans total $418,750. In order to meet all of these obligations, we have been compelled to write many of the churches whose promised loans are represented in these figures not to call upon us until June, July and August of 1922.

Present Opportunities

Our present opportunities for assisting churches to build are unprecedented. The Board now has on file forty-seven applications for loans, aggregating $418,750. Many of the letters accompanying these applications are pitiful in their expressions of need. Unless some of these churches can get aid soon, either from our Board or from other sources, they will lose their properties. We must depend now, as in the past, upon the churches now using Church Extension money to be prompt in the payment of their loans. Many churches have notes long past due, and should be paid without further delay. If all money now due on loans could be paid we would be able to save our brotherhood many valuable properties. We would also be able to encourage many churches to go forward with their buildings that are now at a standstill.

Church Extension is the Golden Rule turned inside out, and should be read by our delinquent churches as follows: As others have already done unto you in an hour of need, do ye even so unto others in like need.

The Board's earnest appeal in this crisis to all churches delinquent in the payment of their loans is to get busy at once and raise their payments; and to the great strong churches of our brotherhood, for a liberal offering in September. All payments of loans should be sent as usual to M. H. Gray, Treasurer of the Board of Church Extension, 1501 Locust St., St. Louis, Mo., but all offerings for Church Erection to the United Christian Missionary Society, 1501 Locust St., St. Louis, Mo., since the Church Erection Department of the United Society is continuing the work of the Board of Church Extension, whose headquarters were formerly in Kansas City, Missouri.

The First Church of Oklahoma City

At the bottom of this page will be seen a picture of the First Church of Oklahoma City, and thereby hangs a tale.

A few days after the opening of Old Oklahoma in April, 1889, a sky pilot from Sherman, Texas, T. J. Head, landed in the new town of Oklahoma City. It consisted largely of a few frame shacks lining two or three streets laid out in the sand of the valley of the North Canadian River. On the morning of his arrival he got the consent of the Mayor of the town to hold a religious meeting in front of the town hall. He continued to preach for several days on the streets, and soon organized a congregation of thirty members. Baptismal services were held in the North Canadian River, while a cavalry troop stationed on the Government Reservation near the town, kept order. A hall was rented and the new converts were organized into the First Church of Oklahoma City. This was not only the First Church of that city, but it was also the first church of the Disciples of Christ to be organized in the state.

A few months later J. M. Monroe was sent to Oklahoma by the American Christian Missionary Society. He took charge of this newly organized congregation. A lot was secured and with the aid of a Church Extension loan, a building was erected. From this spectacular and feeble beginning has grown a great church in Oklahoma City with 1600 members, and with one of the finest church properties in all the Southwest. Since that date the Board of Church Extension has helped to build 300 of the 343 churches in the state. This makes Oklahoma the banner Church Extension state.

Some By-Products of Church Extension

By CHARLES G. STOUT

TO the ordinary homesteader or pioneer or mountaineer, dogs are as essentially a part of his equipment as his poverty, if not more so. Do not expect me to give a homily on dogs but let me start from dogs, just dogs, real domestic carnivorous quadrupeds of the genus *canis familiaris*. If worth their room in the settler's cabin they are also his servants in the field, his companions on the range or his friends in the chase for or battle with the wild beasts of the mountains. When in the fight with the wild animals or the dogs of a neighboring clan, if his friend is near, that presence imparts a courage which is strong and at the same time strikes terror to the heart of the foe.

A sense of civility may suggest that a dog fight or any fight is far from anything even remotely related to Christianity. Wait a minute—Turn to a "thumb-worn creed" and read the promise to "Fight against the world, the flesh and the devil." The fellow who wrote that would consider the dog fight just a little preliminary practice for the real thing in the way of pioneer warfare, if he had been fighting "the good fight of faith" on the "western front" as long and vigorously as some of our people have. He would revise at least that part of his creed.

To the pioneer in the work of the church, as he tries to push the Kingdom of Christ along "as westward the course of empire takes its way," it is a source of pleasure to know that back of his efforts is the friend and companion who has extended the hand of helpfulness in many a hard fought battle. This consciousness enables him to say in all candor that he is on the field of battle by the divine right of the Great Commission and that on the human side he has the backing and support of a great organization such as the United Christian Missionary Society through its Department of Church Erection. This not only gives courage to the missionary but has

Specimens of the 2,149 Churches Helped to Independence

PARAGOULD, ARK.

CENTRAL, FAIRMONT, W.VA.

CENTRAL, SPOKANE, WASH.

the direct effect of weakening the opposing elements which endeavor to defeat the purposes for which he came.

For a concrete example of the potency of this principle take the case of Paonia, Colorado. A building commensurate with the cause for which our people entered the field was started. It had no parallel in point of beauty, architectural plan or permanence, as a house of worship, anywhere on the western slope of the Rocky Mountains but reverses in finance resulted in the removal of some and the discouraging of others to the extent that, when the effort was made to dedicate the building, there could not be enough money raised to pay the hotel bill of the dedicator. A few more hundred dollars would have finished the building. There were mortgages, liens and unpaid bills amounting to seventeen hundred dollars apiece for every member of the church, including the five in the minister's family. If every member of the church had sold all their possessions and given all to the church it would not have paid for the building. To save even a part of the investment some of the creditors entered legal proceedings and the building was advertised to sell at sheriff's sale.

It was first called to my attention ten days prior to the date set for the sale when Mrs. Stout came to me with a copy of the advertisement, pointing to it and sitting quietly with tears upon her face while I read it. We had gone to the mountains primarily for her health and selected this particular place because of the church which was apparently the pride of the whole country. After I had finished reading it she said, "What do you think of that?" My reply was, "It looks very much like another move for we cannot live where there is no Christian church." She suggested that I cancel my engagements in the evangelistic field and that we go into the work in Paonia and look to the Extension Board for help to save the situation. She stated that she would rather forfeit her life than have one of our children ever doubt the sincerity of our faith or the reality of our God. After much tearful and prayerful consideration we decided to give it an earnest trial. We secured the postponement of the sale pending my trip in person to the next monthly meeting of the board in Kansas City. I went and with the assurance of many splendid people as to the merits of the case and our sincerity in the matter, after long and careful and prayerful con-

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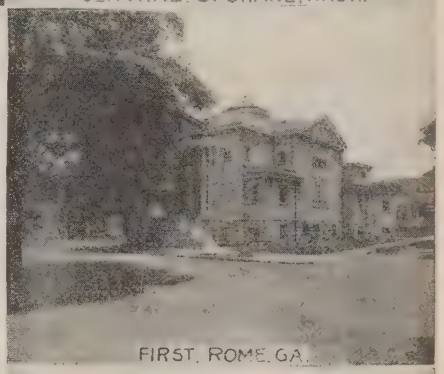
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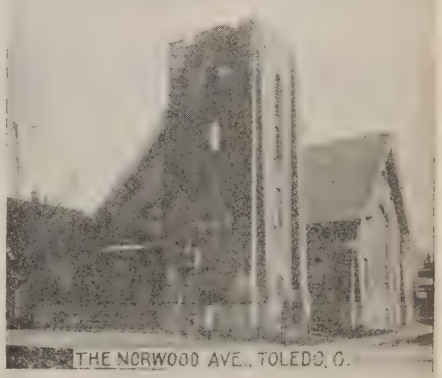
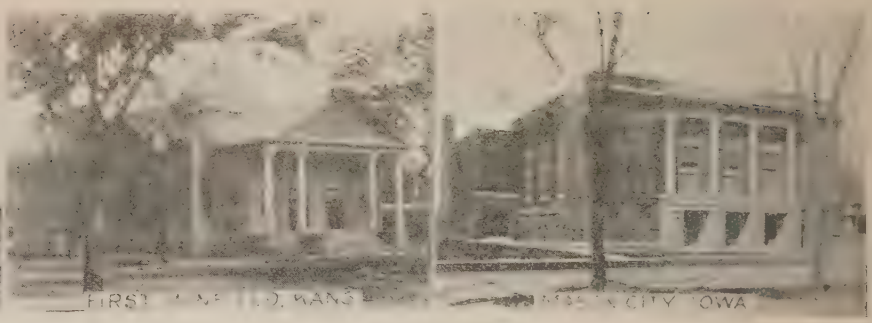

THE NORWOOD AVE., TOLEDO, O.

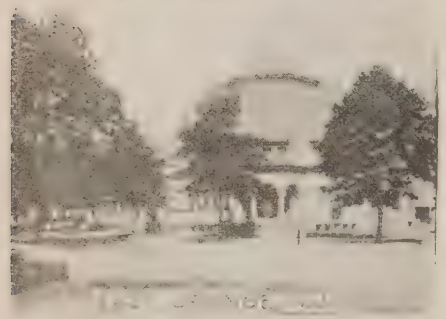
EVANSTON EVANSTON, ILL.

SWEET WATER, TEX.

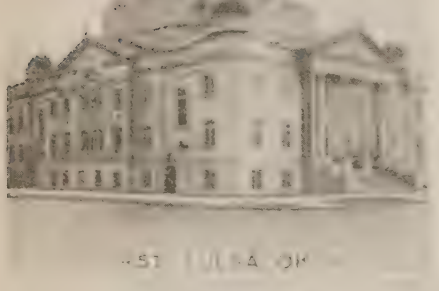
ST. CHARLES, NEW ORLEANS, LA.

HICKMAN, KY.





FIRST, JACKSON, MISS.



Frozen Credits and Thawing Churches

By C. E. LEMMON

TWO facts should be kept in mind when thinking of the urgency of the Church Erection offering this fall.

The first fact is that we have been passing through a period of what the bankers term frozen credits. The business world has been solvent and at the same time unable to pay. The banks and trust companies have plenty of collateral in their vaults which the farmer, the merchant and the manufacturer cannot liquidate until at least another crop is produced and marketed. Business has been tied up in a series of interlocking debts.

The second fact is to the first as a paradox. While credits have been freezing the churches have been thawing out. For a few months after the armistice church work was going slowly. People had been in the fever heat of the war period and they were tired. Preaching sermons, teaching Sunday school classes and attending board meetings seemed trivial and unimportant now that we had won the war. But the past season has marked a change. The temperature of church life has been rising. There is new activity and interest all along the line. Congregations are larger, preaching more vital, Sunday school enrollment greater, and social activities of the churches more varied than for several years. It is put even more emphatically in a recent number of Harper's: "Never before in the history of our country has there been such a general turning of the masses to the things of the soul as we see about us today." The great evangelical churches are reaching their pre-war stride. During 1920 this tide of new life set in and the Protestant churches in America gained more than 600,000 new members. It is safe to predict that the gain for 1921 will be well up toward the million mark. To read the reports of our great revival meetings and successful campaigns of personal evangelism is both an inspiration and a revelation. Despite the financial depression the missionary boards are showing increased re-

FIRST, ROSWELL, N.M.

FOWLER, FOWLER, COLO.

LAWRENCE, KANS.

These Churches and 2,130 Others Were Helped to

CENTRAL, EVERETT, WASH.

EAST PALESTINE, OHIO.

REDWOOD FALLS, MINN.

ceipts. The offerings from churches and individuals are coming in as little rivulets forming an ever increasing stream of consecrated wealth. Neither war, nor pestilence, nor the failure of the Interchurch, nor the hard times of the past few months, has served to dampen the ardor of the church. Yes, the church is thawing out!

In this period of revival there seems to be but one thing that the local church cannot do, one forward step that it is now unable to take. It can get more boys and girls into the Sunday school, more young people into its parish life, larger congregations to the preaching services and more souls into the Kingdom. It is only when the church tries to meet the need of its larger life with a new building that it runs head on into that block of ice—frozen credits. As conditions are now, this is an insurmountable obstacle. Money in quantities sufficient to finance a building enterprise is not to be had.

The one thing that makes this situation most serious is that it serves to penalize the successful. Present conditions have a tendency to hamper most, those congregations which are most worthy of encouragement and support. This fact is easily illustrated. During a recent district convention in Southwestern Nebraska reports from the various churches showed that a certain congregation had made a remarkable advance. For years our people in this important community had been a languishing body. State missionary money had been poured into that church for years to little profit. During the year a good preacher had come to this weak church, some influential people had united with the congregation, and all departments of the church work had been substantially developed. The little old box of a building was altogether inadequate. The minister persuaded the congregation to build. They had but little money, but with a growing faith they proceeded with their building. A few weeks ago they raised all but $4,000. They were unable to borrow this amount at that time in their own community. They applied to the Department of Church Erection for a loan and were told that their application must go on file with those of forty-four other congregations, equally needy, asking for an aggregate of $300,000. This church is facing a crisis. Its good name in the community is in jeop-

(*Concluded on page* 48.)

FIRST, GARRETT, IND.

NEWPORT, ARK.

FIRST, GOLDSBORO, N.C.

OGDEN, UTAH

MURRAY, IOWA.

FIRST, WOODWARD, OKLA.

Isaac Errett

By ARCHIBALD McLEAN

This is the last written word of Mr. McLean. The ink had not yet turned black when it was found by his bedside, along with his Greek New Testament and Paradise Lost, after his sudden death, December 15, 1920. Mr. Errett being the first president of the Foreign Christian Missionary Society and Mr. McLean the first secretary who gave full time to its service they were, naturally, much together, but that was only one of many bonds between these two illustrious servants of God.

(Concluded from July World Call)

INSTEAD, he accepted a call to Detroit. Before moving he saw that the churches in Muir and Ionia were supplied with a competent minister. Because the Disciples of Christ were not well known and many were inquiring as to their teachings and practice Mr. Errett drew up, simply for the information of the public, a statement of their position. He did what others did before him, and what many have done since. *The Review and Lard's Quarterly* denounced the statement as a creed and said that all good men were scandalized by it. At Christmas some unsophisticated friend presented Mr. Errett with a door-plate containing the inscription, "Rev. I. Errett." *The Review* poured out its vials of wrath and condemnation. It reminded him that the Master said, "Be ye not called Rabbi". It spoke of the door-plate as *"Nehushtan,"* a thing of brass. Notwithstanding these attacks the church grew and prospered.

At the same time there developed a secret opposition. It was whispered that a younger and more vigorous man might accomplish more. A man of means might live in finer style and so be able to reach a larger number of the higher classes. He knew what was going on and resigned, his resignation to take effect at the end of the year. He left Detroit at the time named and returned to Muir, and W. T. Moore succeeded him as pastor of the church in Detroit.

WE are not to think of Isaac Errett simply as a pastor. He was that, but he was much more. He was an evangelist and held meetings far and near and won myriads to the faith of Christ. But he did other things too. When he lived in New Lisbon he served as chaplain of the First Brigade of the Ohio Militia. When he was pastor of the Warren church he was elected secretary of the Ohio Christian Missionary Society. While living in Warren he prepared one of the volumes of the Sunday School Library edited by David S. Burnet. At the request of Benjamin Franklin he wrote a booklet of 64 pages entitled "A Brief View of Missions, Ancient and Modern". In this work he showed that missions had a divine origin; that Jesus was the great Missionary; that the Holy Spirit was a missionary; that the apostles were missionaries; that the first church was a missionary church; that missions glorify the word of the Lord and powerfully promote Christian union. He gave some account of the work of Carey, and Judson, and Oreken, and called the Disciples of Christ to play a part worthy of their claims and numbers.

He wrote a series of articles for the *Christian Age*, which was published later under the title, "Walks about Jerusalem". The writing was done under the inexpressible annoyance and irritation of myriads of mosquitoes. He had a coal scuttle on either side of him when he wrote, containing live coals and a little wood to preserve the fire, the whole being covered with weeds, so as to produce an abundance of smoke, and when the smoke enveloped his head and face it will be seen that he wrote under difficulties.

In the Convention of 1857, he was elected secretary of the American Christian Missionary Society. The office was one he had not either sought or desired. It was a great burden to him and he found no pleasure in it. He accepted the office because it was represented to him that his acceptance was a matter of life to the Society. He stated that in a moment of weakness he yielded. He began his work in Richmond, Virginia, and visited many other parts of the states, everywhere developing the missionary spirit and replenishing the missionary treasury. The Society was young and small. The churches were poor and did not know how to cooperate. The first year he set $20,000 as the goal. Less than half this amount was secured for home and foreign missions. He served the Society for three years. The most that the churches gave in any year of the three was a little over $15,000.

While serving the Society as its secretary he was permitted, during certain seasons of the year, to continue the evangelistic work he had begun so auspiciously in the home field. The winter was devoted mainly to evangelism. While preaching in Muir and Ionia and holding meetings in many places, he was corresponding with ministers and churches everywhere, seeking to enlist their cooperation in missionary work, and arranging for prospective tours in the interest of the Society.

THE question of slavery was being discussed and men in and out of the churches were taking sides. Mr. Errett had convictions and had given expression to them; but as secretary of the Society he was neither for nor against slavery. Because of his attitude he was spoken of as a pliant tool of a slave-holding aristocracy, ready to explain away his former position and cringingly deny that he ever considered slave-holding a sufficient ground for disturbing church fellowship. Referring to his sermon on Civil Government it was said that "we cannot but pity the man whom, had he not proved a traitor to those heaven-born principles, we should have delighted most of all to honor." It was said that he had eaten with the uncircumcised; that he

had abandoned his principles; that he was a traitor to the sacred cause; that he had sold himself for gold; that he was a reed shaken with the wind—a mere weakling who could not stand up manfully for the right, and who should, therefore, no longer be followed and trusted. He was denounced from the pulpit, and the press waged bitter and relentless war against him. His Michigan field of labor was flooded with documents attacking his honesty and calling him hard names. And this was the man who was secretary of the American Christian Missionary Society! As a matter of course the Society could not be countenanced nor supported. Steps were taken to form another Society, a distinctively anti-slavery missionary society. A group of delegates met in Indianapolis and organized such a society. This society employed one man and supported him for a time and then vanished from the scene.

IN May, 1860, W. K. Pendleton for himself and Mr. Campbell invited Mr. Errett to become co-editor of the *Harbinger* and agent of Bethany College, looking forward to a professorship in the college in the near future. He accepted the invitation and in company with Mr. and Mrs. Campbell made a tour through Indiana soliciting endowment for the college. In October of that year he resigned as secretary of the Society and devoted himself to the pastoral care of his home churches with occasional tours as agent of the college.

The following year he entered formally on his labors as co-editor of the *Harbinger,* and enriched its pages with many thoughtful and instructive articles. One of the burning questions of that day was, "Should the unimmersed be admitted to the Lord's table." G. W. Elley, Benjamin Franklin and Moses E. Lard took the negative of this proposition and Mr. Errett, Professor Pendleton and Robert Richardson the affirmative. This discussion settled the question among the Disciples of Christ forever.

In 1861 the relations between the South and the North were strained to such an extent that ordinary interests lost their hold on the public mind. On this account the visits of Mr. Errett and Mr. and Mrs. Campbell to Indiana and Virginia in the interests of the college bore little fruit. It was while they were on one of these tours that Sumter was fired on. As a matter of course they returned home without delay.

When war was declared Mr. Errett applied for a commission. His application was refused on the ground that his part of the state had more than its share of such commissions. He urged others to enlist and gave a son to the colors. He assisted in raising the regiment of which his brother Russell was the Colonel. He believed that war ended at Appomattox and ever after cultivated friendly relations between the South and the North.

The trustees of Hiram College proposed to establish a department of Biblical Literature. They provided a summer course of lectures which were free to all preachers and all students for the ministry. Mr. Errett was the principal and professor of Evangelism and Pastoral Training, the Preparation and Delivery of Sermons and Church Government. He served in this capacity for two years.

While still living in Michigan he assisted in preparing the Christian Hymnal. He was associated with W. K. Pendleton, W. T. Moore, T. M. Allen and A. S. Hayden. He wrote his famous lecture entitled "Linsey-Woolsey" and articles of permanent value. One of the subjects in whose discussion he had a part was the creed question. Among the meetings held was one in Bethany. He attended a meeting of the American Bible Union in Philadelphia and delivered an instructive and entertaining address on Bible Translation. He was offered the highest positions in Northwest University and in Kentucky University.

Isaac Errett was a great preacher and might have become a great teacher, but God had other and a greater work for him to do. All that had gone before was a necessary preparation for this greater work. It was as editor of the *Standard* that he exerted his greatest influence for good. He was scarcely out of his teens when he was called to edit the *Intelligencer,* and later he was co-editor of the *Harbinger.* He had served his apprenticeship, was in the fulness of his power, and was widely known when he was called to what proved to be his real life work.

THERE had been for years a growing desire among the Disciples for a weekly paper of broader range, more generous spirit, and a higher order of literary skill and taste than had yet appeared under their patronage. A group of men consisting of J. P. Robison, W. K. Pendleton, J. A. Garfield, C. H. Gould, J. F. Rowe, J. T. Phillips, T.W. Phillips, W. J. Ford and others met in New Castle, Pennsylvania, on the 22nd of December, 1865, and formed the Christian Publication Association. The capital of the Association was $100,000; a share cost ten dollars. Isaac Errett was chosen editor. He was to have the management of all the business and the selection of all agents, subject to the approval of the Executive committee. The name selected was the *Christian Standard.* The paper was to be a bold and vigorous advocate of Christianity as revealed in the New Testament. It was to plead for the union of all who acknowledge the supreme authority of the Lord Jesus Christ, on the apostolic basis of one Lord, one faith, one baptism. It was to be scriptural in aim, catholic in spirit, bold and uncompromising, but courteous in tone. While true to the letter, it was also to be true to the spirit of the gospel.

The *Standard* was ably edited, but it was not self-supporting the first year. It had a fair circulation and the readers were well satisfied, but the stockholders were alarmed and resolved that it must be discontinued unless its friends came forward with money and subscriptions. The problem was solved by transferring the paper to Mr. Errett on the condition that he pay all the debts of the Association and the further condition that he furnish a copy to each stockholder until January 1, 1869.

The three-fold object he had in mind was; 1, the turning of the world to Christ; 2, the union of believers

in the fellowship of the gospel; 3, the education of Christians into a nobler Christian life. He never lost sight of this object. He wielded no cudgel. "There never was a word that was coarse or vulgar—no disposition to overstate or understate or mistake an opponent's position; and this spirit of evident fairness and justice was in itself an addition to the weight of his arguments."

ALL through his career Mr. Errett stood for union and progress. When it was a reproach to be a progressive, and when innovations were under the ban, he believed with good old John Robinson that there is much more light to break from God's holy word. He said that there were two things which must be carefully guarded, "We must guard with uncompromising integrity the essentials of this plea; namely faith in the Lord Jesus, and obedience to Him in all things clearly taught in His word. We must also carefully guard, and with an equally uncompromising faithfulness to principle, against all attempts to coerce unity either in regard to inferential truths or matters of expediency. That is to say, while insisting on loyalty to Jesus, we must allow every man to be loyal to himself in all things not commanded or taught, and regard this liberty as his right and not as our gift. Let no false tests of fellowship be instituted; no unwritten creed be allowed to bring God's people into bondage!" He held that any attempt to compel uniformity in thinking or in practice, where the apostles have left us free, is virtual apostasy.

Isaac Errett was the champion of liberty. He did much to deliver the Disciples from a despotism that was evidently settling down upon them at the time he began his public advocacy. Professor Jefferson who knew him well said of Mr. Errett that he gave himself to save the movement from being diverted or degraded by ignorance or design from its original and catholic purpose and principles into a literalistic and legalistic party as sectarian in spirit and practice as any sect we ever opposed.

There were those who taught that a church must not employ a preacher with a stated salary; must not use an organ as an aid in singing; must not take up a collection for missionary purposes; must not accept contributions to its treasury from any except members, all because some one objected and based his objections upon the ground of conscience. They misunderstood and misapplied the maxim, "Where the Scriptures speak, we speak: where the Scriptures are silent, we are silent". Mr. Errett interpreted the maxim to mean loyalty to Christ in all that He requires of us, and freedom in Christ from all other and alien authority; and its application he consequently restricted to articles of faith and terms of communion. He did not mean that aids and agencies found in experience to be efficient and desirable should not be adopted as necessary or wise human expedients, simply because they are not found on the pages of expressed revelation; but that nothing of this nature should be enforced or required as a term of communion. He distinguished between expedients and divinely appointed ordinances. He stoutly and consistently maintained that where Christ has not bound us we are free and he called upon the churches to stand fast in the liberty with which Christ had made them free, and not to be entangled again in the yoke of bondage.

He applied this principle in the discussion of the question of instrumental music in the worship of churches. There were those who held that the use of an instrument in the house of God was a sin, and for that reason must be opposed to the bitter end. Some of the best men in our fellowship held that view. Mr. Errett held that the use of an instrument of music was an expedient and that if a church desired to use it, that was its undoubted right. At the same time he advised against the introduction of an organ in view of the general condition of the churches. He discouraged the use of the organ for the sake of peace and from a reverential regard to one of the noblest lessons in Christian brotherhood. He insisted that it was wrong to divide churches and grieve men and women for whom Christ had died, and that it was equally wrong to judge one another in such matters.

He applied the same principle to missionary societies. There was no apostolic precept or example demanding missionary societies. There were those, and even a great host, who insisted that the local churches should carry on missionary work, and that this was the Lord's plan. But while talking eloquently about the Lord's plan, they were doing nothing. Mr. Errett held that churches and individuals were free to cooperate and do together what they could not do separately. He assisted the missionary societies with pen and voice and purse. His advocacy cleared the way for the great advances made in our day. Christ bade his disciples go into all the world, and preach the gospel to the whole creation and left them free to adopt such methods of travel as were available and most convenient. They could walk or ride; they could go in a boat or in a train or in an airplane. He had not bound them in this respect, and hence they were free.

WHILE he was struggling in Cleveland (where the *Standard* was first published) to make ends meet he was offered the presidency of Alliance College. The new institution was painted in rosy colors. He was led to believe that he could preside over the college and edit the *Standard* at the same time. It was the prospect of getting out of debt and being financially independent that induced him to accept the invitation from Alliance. He was elected president and professor of Biblical Literature, Evidences of Christianity and Moral Philosophy. After a little the *Standard* followed him. No doubt as president of Alliance College he did much good. His lectures were of a high order and were relished by the students. But he soon discovered that the resources of the college were not as represented. The endowment was on paper and not in productive securities. Besides, the *Standard* needed all his time. He realized that he could not serve as a college president and edit a paper

such as he wished the *Standard* to become. Because of this conviction he resigned the presidency.

R. W. Carroll and Company of Cincinnati offered to take over the *Standard* and become responsible for its publication on terms that were acceptable to its owner. The paper was transferred to its new home. On the 31st of July the *Standard* was issued from Cincinnati.

WHILE editing the *Standard* Mr. Errett did many other things. He wrote an article on "The Fellowship" and another on "The Future of Protestantism" for the *Christian Quarterly;* the Life of George E. Flower and the Life of Judge Richard Reid. He wrote a series of letters to a young Christian. These letters were subsequently published in book form. He wrote what has been considered his crowning literary work, "Evenings with the Bible". He served as a member of the International Sunday School Committee. He lectured on "Inspiration." He was in great demand as a dedicator of church buildings.

He was called to the pastorate of the First Church in Chicago at a salary of $5,000. He was not expected to do more than fill the pulpit on the Lord's day. The oversight of the congregation was in other hands. He was in Chicago at the time of the great fire and wrote a brilliant account of it for the leading Cincinnati paper.

Because of his great personal popularity he was in demand on all sorts of occasions. He loved the people and was loved by them, and was glad to serve them. He was widely known; his friends were without number. His subscribers made many demands upon him. Because they read his paper they felt they had a right to call upon him for services of all sorts. He was called on to speak at funerals, to attend Silver and Golden weddings, and to send a suitable message to be read in case he could not attend in person. People coming to town to make purchases wanted his judgment, some going so far as to consult him as to the clothes they should buy for their children.

It had long been a desire of his heart to see the Holy Land and the City of the Great King. His friends made a purse large enough to enable him to make the trip in comfort. On this visit he was thrown from a horse and received an injury from which he never recovered. The letters he wrote were published in the *Standard.* He did not have sufficient strength to revise them for publication in a permanent form. This was a misfortune, as in these letters his descriptive powers were seen at their best.

Isaac Errett had many gifts from God. He was a large and handsome man. His appearance caused an audience to look and listen. His voice was as musical as Apollo's lute. He had wit and humor and pathos. He could cause an audience to laugh; he could melt it to tears. He had a well-balanced mind. He did not go to extremes in either direction. Homer said,

> To some the powers of bloody war belong
> To some sweet music and the charm of song;
> To few, and wondrous few has Jove assigned
> A wise, discerning, all considering mind.

Isaac Errett was one of the wondrous few. He had the mind the blind bard described. He excelled both as a speaker and as a writer. He was a lover of peace; he did not seek controversy; but he was a past master in a discussion. He was a lover of truth rather than a seeker after victory. He could pulverize an opponent's argument, but he did it in such a way that he won and held the man. He was more concerned about saving the man that he was about defeating him in the discussion.

No man could be fairer in a controversy. He gave every disputant honorable treatment. When a correspondent misrepresented Colonel Ingersoll and the Colonel denied the accusation, Mr. Errett called upon his correspondent for the proof. When it was obvious that he had no proof, Mr. Errett published the facts and apologized to Ingersoll. He would be just though the heavens fell.

Because he was generous and fair he was called a trimmer, a compromiser, a coward and an ass. Because he was not a radical he was pronounced unsound and unworthy of confidence. He was under suspicion all his life. His enemies were not satisfied with maligning him as long as he lived; they defiled his grave after he was gone.

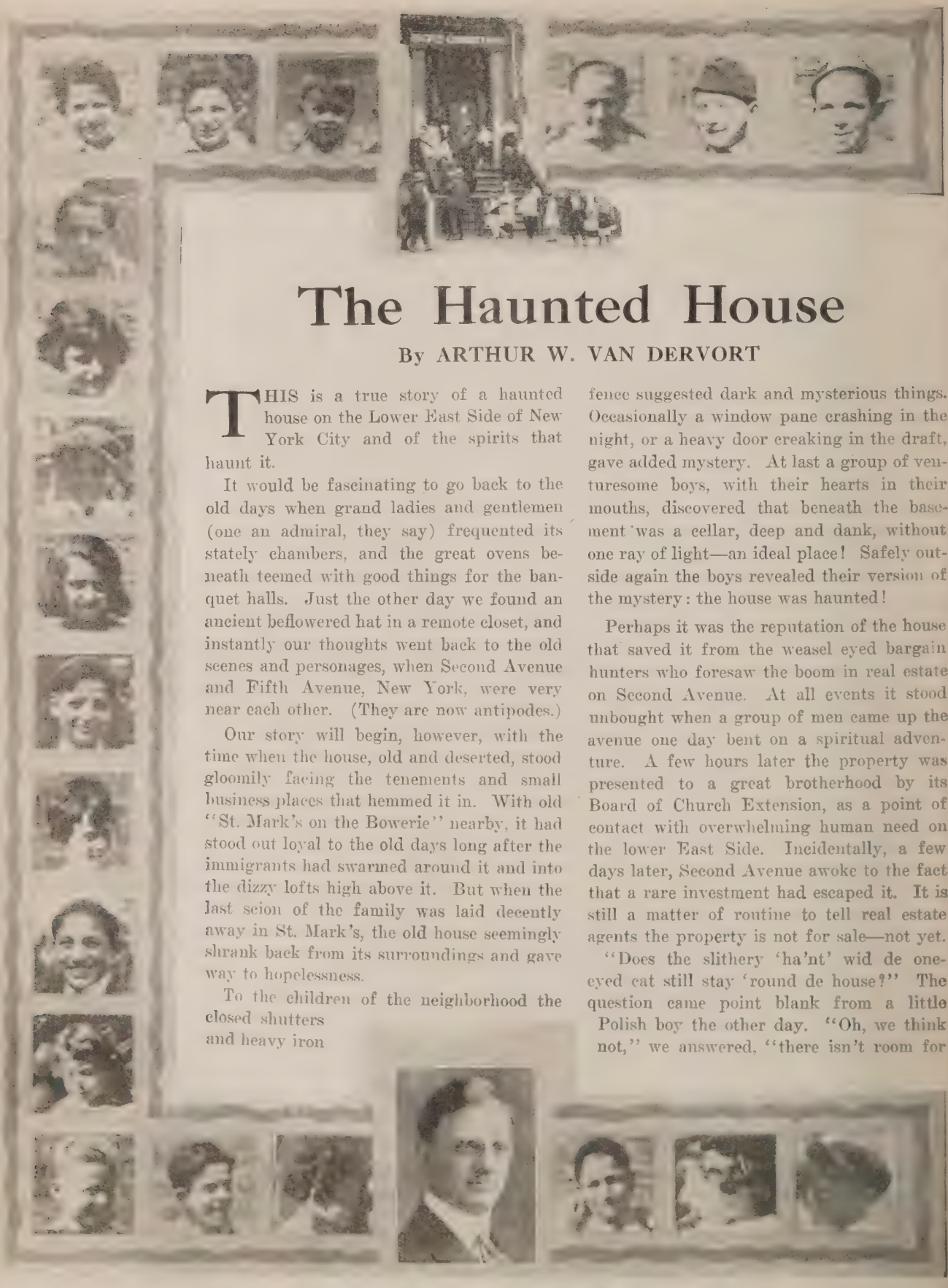
Though he was courteous and kind, he could use words that scorched and burned. When men persisted in lying about him and his motives after they had been told the truth, he spoke of them as they deserved. One man became so offensive that Mr. Errett would not permit his paper to come into his office. He forbade the postmaster sending it to him. Isaac Errett was not a mollycoddle; far from it. He was gentle for the most part; but there were depths of passion in his soul and woe to the man that aroused his wrath. When he died the *Cincinnati Commercial Gazette* said, "This earth has known few stronger, truer, braver men than Isaac Errett. He had a mighty intellect, a royal will and a great human heart."

LIKE others he had his sorrows and troubles. One son died in Warren, one in Cincinnati, and one in Paris in most distressing circumstances. Isaac Errett went to his grave believing that his gifted boy was murdered by some student who was jealous of his success as an artist. It was not until a few years before his death that he was in comfortable circumstances. He had a large family to support and educate. He had many calls upon him. He gave more than he could afford. He suffered most of all over false brethren, men whom he loved and trusted. He could stand bereavement and poverty; treachery was more grievous than either.

He gathered about him the foremost men and women of his day. Among these were B. A. Hinsdale, C. L. Loos, W. K. Pendleton, H. W. Everest, J. S. Lamar, Mrs. Maria Radcliffe Butler, Miss Jessie Brown, Hugh McDiarmid, B. J. Radford, S. M. Jefferson, R. T. Mathews. But

> He, above the rest
> In shape and gesture proudly eminent,
> Stood like a tower.

No matter who wrote for the *Standard,* his editorials were the chief dish at the feast of fat things.



The Haunted House

By ARTHUR W. VAN DERVORT

THIS is a true story of a haunted house on the Lower East Side of New York City and of the spirits that haunt it.

It would be fascinating to go back to the old days when grand ladies and gentlemen (one an admiral, they say) frequented its stately chambers, and the great ovens beneath teemed with good things for the banquet halls. Just the other day we found an ancient beflowered hat in a remote closet, and instantly our thoughts went back to the old scenes and personages, when Second Avenue and Fifth Avenue, New York, were very near each other. (They are now antipodes.)

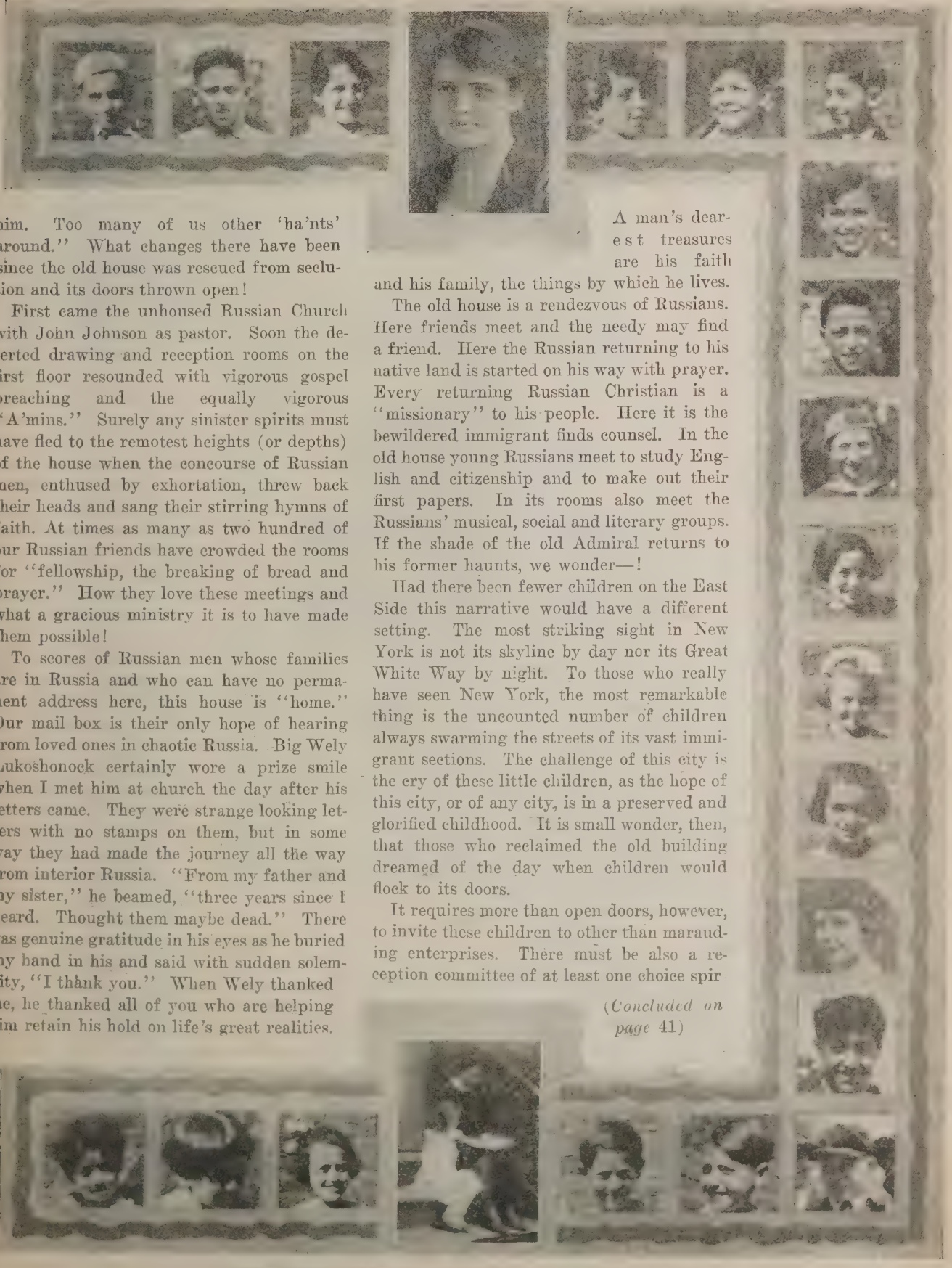
Our story will begin, however, with the time when the house, old and deserted, stood gloomily facing the tenements and small business places that hemmed it in. With old "St. Mark's on the Bowerie" nearby, it had stood out loyal to the old days long after the immigrants had swarmed around it and into the dizzy lofts high above it. But when the last scion of the family was laid decently away in St. Mark's, the old house seemingly shrank back from its surroundings and gave way to hopelessness.

To the children of the neighborhood the closed shutters and heavy iron fence suggested dark and mysterious things. Occasionally a window pane crashing in the night, or a heavy door creaking in the draft, gave added mystery. At last a group of venturesome boys, with their hearts in their mouths, discovered that beneath the basement was a cellar, deep and dank, without one ray of light—an ideal place! Safely outside again the boys revealed their version of the mystery: the house was haunted!

Perhaps it was the reputation of the house that saved it from the weasel eyed bargain hunters who foresaw the boom in real estate on Second Avenue. At all events it stood unbought when a group of men came up the avenue one day bent on a spiritual adventure. A few hours later the property was presented to a great brotherhood by its Board of Church Extension, as a point of contact with overwhelming human need on the lower East Side. Incidentally, a few days later, Second Avenue awoke to the fact that a rare investment had escaped it. It is still a matter of routine to tell real estate agents the property is not for sale—not yet.

"Does the slithery 'ha'nt' wid de one-eyed cat still stay 'round de house?" The question came point blank from a little Polish boy the other day. "Oh, we think not," we answered, "there isn't room for

Arthur W. Van Dervort and Some of His New York Friends



him. Too many of us other 'ha'nts' around." What changes there have been since the old house was rescued from seclusion and its doors thrown open!

First came the unhoused Russian Church with John Johnson as pastor. Soon the deserted drawing and reception rooms on the first floor resounded with vigorous gospel preaching and the equally vigorous "A'mins." Surely any sinister spirits must have fled to the remotest heights (or depths) of the house when the concourse of Russian men, enthused by exhortation, threw back their heads and sang their stirring hymns of faith. At times as many as two hundred of our Russian friends have crowded the rooms for "fellowship, the breaking of bread and prayer." How they love these meetings and what a gracious ministry it is to have made them possible!

To scores of Russian men whose families are in Russia and who can have no permanent address here, this house is "home." Our mail box is their only hope of hearing from loved ones in chaotic Russia. Big Wely Lukoshonock certainly wore a prize smile when I met him at church the day after his letters came. They were strange looking letters with no stamps on them, but in some way they had made the journey all the way from interior Russia. "From my father and my sister," he beamed, "three years since I heard. Thought them maybe dead." There was genuine gratitude in his eyes as he buried my hand in his and said with sudden solemnity, "I thank you." When Wely thanked me, he thanked all of you who are helping him retain his hold on life's great realities.

A man's dearest treasures are his faith and his family, the things by which he lives.

The old house is a rendezvous of Russians. Here friends meet and the needy may find a friend. Here the Russian returning to his native land is started on his way with prayer. Every returning Russian Christian is a "missionary" to his people. Here it is the bewildered immigrant finds counsel. In the old house young Russians meet to study English and citizenship and to make out their first papers. In its rooms also meet the Russians' musical, social and literary groups. If the shade of the old Admiral returns to his former haunts, we wonder—!

Had there been fewer children on the East Side this narrative would have a different setting. The most striking sight in New York is not its skyline by day nor its Great White Way by night. To those who really have seen New York, the most remarkable thing is the uncounted number of children always swarming the streets of its vast immigrant sections. The challenge of this city is the cry of these little children, as the hope of this city, or of any city, is in a preserved and glorified childhood. It is small wonder, then, that those who reclaimed the old building dreamed of the day when children would flock to its doors.

It requires more than open doors, however, to invite these children to other than marauding enterprises. There must be also a reception committee of at least one choice spir

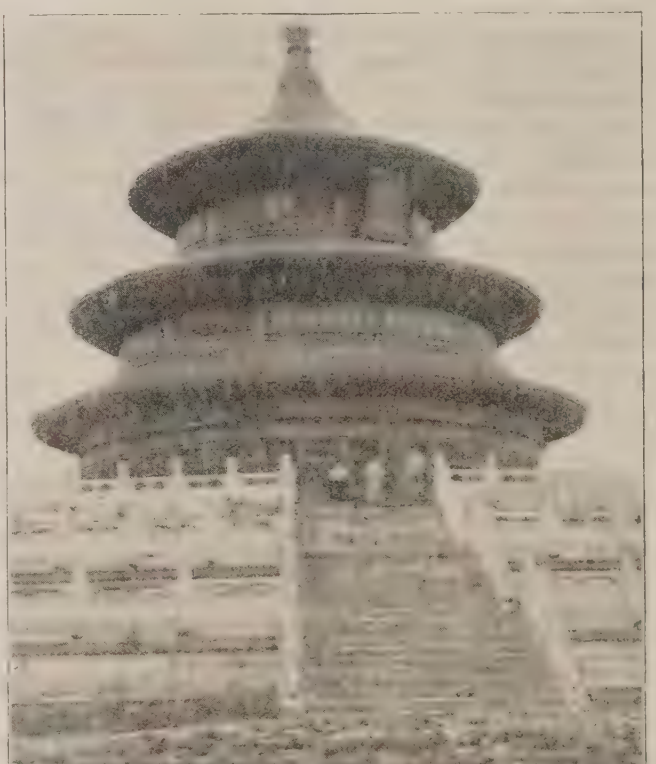
(*Concluded on page 41*)

Bertha Merrill and Some of Her Friends on the Lower East Side

China for Christ

By ALEXANDER PAUL

CHINA has condensed a millennium of history into one decade. No other country has made such rapid strides. Japan startled the world with the rapidity with which she changed from the old tribal regime to that of a modern nation, but Japan is a country of 18,160 square miles, with a population of sixty-five millions; while China has 4,277,000 square miles and a population of 400 millions. China had been a subject nation for 300 years having been ruled by the Manchu government. She is the one nation in history which has always assimilated her conquerors and the Manchus were no exception. From being overlords we find the Manchus today part of the great nation represented by the flag of the Chinese Republic. The young Manchu Emperor, the heir to the throne, is a prisoner in the forbidden city of Peking, living it is true in Manchurian style, but subject to the president of the Republic.



Temple of Heaven, Peking

With these tremendous changes have come many very grave dangers. Where in history is there recorded a like change—a nation of 400 millions, ruled by aliens, in a most autocratic manner; changing overnight to a republican form of government after having dethroned their conquerors? Under such circumstances it was to be expected that grave perils would be met and chaos reign for a time unless China was to be the exception to the rule in the evolution of nations.

Ten years have passed since the establishment of the Republic, but she seems to be no nearer to having a constitutional form of government than she was then. There are several reasons for this, the greatest being the terrible reaction that set in owing to the world war. China was induced to declare war on Germany, which gave the old line military party a chance once more to get into power since China had to have an army of defense. Once in the saddle this ruthless military party proceeded to do away with the last vestige of so-called democracy. Schools were closed, reforms stopped and the funds which had been allocated for these purposes turned over to the military demagogues. This, however, was not enough and their generals, together with corrupt officials, proceeded to sell out their country to alien powers in order to fill their own coffers. It was when the corruption of the government had reached its highest tide, when opium growing was being encouraged, when loans were made amounting to $200,000,000 in a little more than a year and for which there was nothing to show, that a nation-wide united movement for the first time came into being, engineered by the students and later by the merchants, and which succeeded in having three of the most corrupt and important officials in Peking deposed from office.

Contemporaneous with this drastic move was another which proved less successful but nevertheless far-reaching, that is, the demand of the people for the formation of a new and legitimate parliament which would not be domineered by corrupt officials. This did not come to full fruition because of the split in the Northern and Southern political parties, both of which were to blame, in that they were determined to carry their own policies through, getting the balance of power rather than a compromise for the good of the nation as a whole. Today we have the spectacle of two governments, mutual enemies, trying to function much as the two Irish parties in the British government.

It is not to be wondered at that in this time of chaos when the northern president has no power outside his capital and the southern president, so called, is powerless even in his capital city, that the reactionaries should get together and bleed their country in order to become fabulously rich and bank their money in foreign banks for safe keeping. One military governor, and he is only one of many who went into office a poor man and died after a term of but a few years, left a fortune of millions of dollars to say nothing of his land holdings. This dark picture of the political condition becomes even darker when we turn to the currency of the country. For several decades the world's greatest financiers who have been the friends of China, have pleaded that the first step in advance in any nation is the putting of the currency on a sound basis. This China has not done and she will never

The Horseless Carriages (Jinrikishas) of China

become a modern nation until she does. Think of a country which has a dozen different standards of exchange, where the silver dollar of one province is discounted in the next, where the purchasing power of the dollar changes practically every day, and where the banking system is a "hodge podge" of a mediaeval and modern system; mediaeval in that there is no government control of banks, modern in that they are reaching out in a large way in investments in order to get the biggest returns. Financial reform will never come until the western nations, which have been till now making capital of China's inherent weakness, change their tactics and assist this great potential nation to bring order out of chaos. Sad to relate most of China's ills after all are due to no fault of her own, but to the creation of new conditions by the western powers. One other hindrance to the development of this mysterious nation must be mentioned—that of extraterritoriality. No nation can ever be unified and self-respecting where this law is in force. That it was necessary for nationals of the west to have this protection in the past cannot be gainsaid, but looking to the immediate future, China must put her house in order so that this degrading treaty can be cancelled and all nationals enjoy the full protection of a modern code of laws as we have them in the west.

Were we to stop here the picture would be a dark one, but there is a brighter side. Those who look carefully can see the silver lining, not very bright at times 'tis true, but nevertheless always there. It is the Light that shineth in a dark place, the Light that has never been eclipsed since the Son of Man came. It has seemed very faint at times in the history of nations, but it has always been there, and today, in China's greatest crisis it is this Star of Hope which brings courage to the hearts of those, both Chinese and foreign, who are laboring to help bring in the new day.

Never before has Christianity come into its own in China. Whereas a few years ago the Christians were persecuted, looked upon as traitors and were practically considered as outcasts, today we find that some of China's leading statesmen such as Li Ho and Chu gi Lung as well as some of the most prominent educators such as Chang Bo Ling, P. W. Quo and Y. Y. Tsu are among China's most prominent Christian leaders. When we turn to the field of social reform we immediately think of such names as David Yui, general secretary of the Y. M. C. A. in China, C. T. Wang and scores of others. Again turning directly to the work of the church in China we find that in this realm the greatest of all strides have been made. Some of the greatest men and women in the country are out and out on the side of the church in working for the redemption of their own people. Perhaps the greatest forward movement of the present decade in the church in any land is the China for Christ movement which has grown to such large proportions. It was only three years ago that this movement sprang into being entirely unpremeditated and without any definite plan. It was at a gathering of the Chinese Christian leaders in a summer conference when the conditions in the country seemed to be at their worst that these leaders were convinced that the Gospel of Christ was the only power able to save their country. They formed themselves into a little group and after much consideration and prayer organized what has now become so

Outdoor Delicatessen and Cafeteria in China

well known as the China for Christ movement. This is not the work of a few religious fanatics, but it is the vision of the best minds in the church, among them some of the most highly educated men in China. Today in the midst of all the chaos and darkness this great movement is carrying on its work which is primarily the evangelization of their own people. As is to be expected, they are meeting with many difficulties and disappointments, but in the midst of all these, real progress has been made and, for the first time in the history of the church in China, they have an organized home missionary society which is carrying on work in some of the far-off places where missionaries cannot go.

Perhaps the greatest demonstration of the social teaching of Jesus is that which has been done by the church in cooperation with many Chinese and foreign agencies in behalf of the famine stricken people of the north, especially among the women and girls. Heretofore they have gotten very little consideration but now we find them being equally cared for with the men.

The great lesson that seems to be coming home at last to the Chinese people as a whole is that something must be done to prevent these oft recurring famines and for the uplift of the people. Without the assistance of the foreigner this cannot be done. It means great engineering feats, technical schools and, above all, integrity of purpose; and this is where Christianity must demonstrate that it is a universal life. It is life that the Chinese need. it is life in the midst of death that they must have, and the church is the only organization in the world today equipped to meet the great need. Our hospitals, schools and churches must be enlarged and their work carried forward. This is no day for retrenchment. We must have more missionaries specially trained to be the leaders, together with the Chinese in these new movements that must of necessity come into existence.

Is it not strange that with such a challenge which China presents at this time we find it difficult to get men to answer it? Where is there such an opportunity for medical work? Yet we are in need today of at least three doctors to fill the emergencies. Though we have tried as best we could to make this challenge seem real to our medical students it has not been answered. The same holds true in a less acute degree perhaps with regard to both educational and evangelistic workers. The crying need is for men—men who will devote their lives with the single purpose of service to their Master and the uplift of their fellow-men.

Great Crowd Watching Pageant

An increasingly popular feature of Commencement at the College of Missions is the series of pageants representing native conditions and missionary service in each of the great fields where missionaries of the Disciples of Christ are at work. On the afternoon of Commencement day pageants of China, India, Japan, Africa and South America were shown and one of Tibet Friday night. Note the flags and lanterns of China and the grass covered huts of Africa.

Lead On, O King Eternal!

ONE, two, three * * * forty-four, forty-five, forty-six—one by one they marched slowly in and took their places on the rostrum of the Downey Avenue Church in Indianapolis, forty-six new missionaries, college men and women, all of them, receiving additional diplomas or certificates for their extra year or two of training in the College of Missions—a specialized training taken to fit them more carefully for their apostolic mission to the far ends of the earth. And, in addition to these, were a few others not in the College of Missions this year, but taking special training elsewhere, making a total in all of fifty-one—fifteen for China; nine for India; six for Latin America; eight for Africa; seven for Japan; four for Tibet; and two for the Philippines.

The many automobiles which lined the streets, even in spite of the gray, rainy day of June 8, and the many out-of-town guests, some even coming from a great distance, all indicated the deep interest that has been aroused among the Disciples of Christ in the commencement of the College of Missions and in this one especially which was to see go out from its halls the largest class in all its eleven years of history.

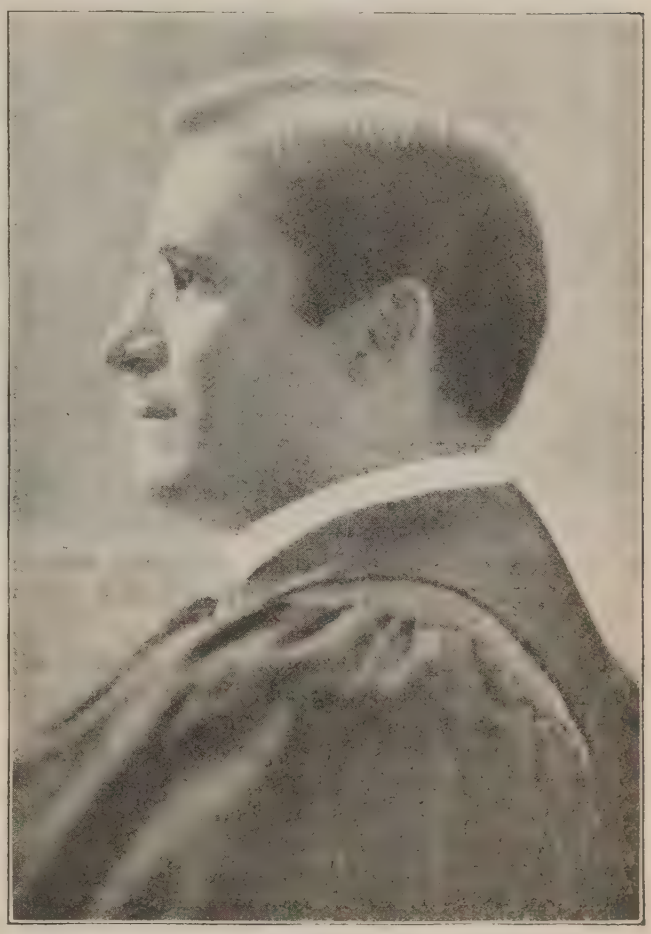
"This is the greatest day in the history of the Disciples of Christ," said many, as, late in the afternoon, after the charge to them had been delivered, these fifty-one young people knelt before the great audience out in the open and, with the hands of the older leaders laid upon their heads, were set apart for their far mission.

Dr. Charles E. Jefferson, minister of the Broadway Tabernacle Church, New York City, was the commencement day speaker. His three great themes during his two days there were Love, Faith and Power. There is only one infidelity, he said; only one heresy; only one skepticism; only one sin that damns the soul—and that is the refusal to love. Love is the great motive power which is sending out these—our representatives—into the uttermost parts. And, indeed, that must be so. What else could do it?

After the luncheon at noon, where many guests and friends filled the large dining room, the pageants were presented on the lawn at the west entrance to the College of Missions building. There were realistic scenes from South America, Africa, China, India and Japan, representing the great need for Christ and what missions have been able to accomplish in these lands. These were given in the costumes of the country represented and, in many instances, in the language of each country. The day closed with Dr. Jefferson's address on Faith.

Following the commencement three days were given to the annual Conference of Missionaries, in which those newly appointed sat with the veterans at home on furlough and considered many of the vital problems of all the fields.

There was not a little fun along with the serious work.



Dr. Charles E. Jefferson

The newly-wedded and the soon-to-be-married enjoyed the jokes that were aimed at them, even when they missed the mark. The talented preacher, George M. Anderson, introduced himself as the "wife of Mrs. Affra B. Anderson," J. H. McCallum claimed distinction as her son-in-law and both Mrs. Anderson and Mrs. McCallum kept the laugh going with their happy responses. H. C. Hobgood confessed, "I am caretaker of Bob and husband of Bob's mother. I go where she wants me to go." C. H. Plopper said he was known in America as the brother of C. W. and in China as the husband of Alma Favors. Our smiles shone through tears of admiration when Mrs. J. G. McGavran gave her name and added modestly but proudly, "daughter of a missionary, sister of a missionary, wife of a missionary, mother of an appointed missionary."

The climax of the Conference was reached Friday evening in a great mass meeting at the Third Church. After a searching address by George A. Campbell of St. Louis on The Pioneer of Life, each of the missionaries was asked for just one sentence. These were followed by a pageant showing Dr. Shelton's work in Tibet, his invitation to visit Lhasa, the forbidden capital, and his de

SPOKANE UNIVERSITY

The Ivy Chain Ceremony in the College of Missions Commencement just before the chain was cut between the graduates and the portraits of A. McLean and D. O. Cunningham unveiled

parture on the long and hazardous journey. An hour later he actually took the train to California, the first stage of his expedition.

As they were introduced by Stephen J. Corey the missionaries voiced the sentiments that follow, stenographically reported by Miss Clark, Mr. Walker and Mr. Fisch of the College of Missions offices.

Dr. A. L. Shelton: Every Christian force in the last century that has gone against the rock of Tibet has crumbled. The Disciples of Christ are not going to crumble. When we go by the board, if you don't send out somebody else, we will come back and ha'nt you.

Charles P. Hedges: When I look at the bright, happy faces of you well-fed Americans, and then close my eyes and see the dark, hungry folks of Africa, I can only say, how blessed you are! I can see them beckoning us to come over and help them. We must know they are beckoning us. They do not know they are, but we must know it. You must send, and we will go and help them.

Mrs. Charles P. Hedges: Just Christians' tears, and our few years, cannot allay heathen fears. I requires Christ's heart yearnings, our lives' burnings, and your love's earnings.

Mrs. Lillian B. Collins: If I had my life work to choose over again, I would choose the same country, the same city, and the same school. (Girls' School, Luchowfu, China.)

Mrs. P. A. Davey: If Japan is to fulfill our hope for her for the orient, it will be because of the lives of such young men and women as are going out to fill that need from America tonight.

P. A. Davey: I wish to say that during the last year in Japan my hopes for the Christianization of the Japanese people have been higher than ever before in all the twenty-one years that I have spent in that country. I have seen Christ honored in the last six months in a way that he has never been honored in that country. Japan is now wide open to the gospel, and I thank God tonight that seven new recruits are going.

Mrs. A. F. Hensey: Tonight I want to assure you of warm, sympathetic greetings from the great church of Bolenge, in the Belgian Congo—that band of happy, jubilant Christians who sometimes speak of their tribe as, "We, the people of Africa, the children of laughter."

A. F. Hensey: The years have shown me that the children of the forest in Africa are waiting for the gospel of the Son of God, and I am delighted that so soon they are to hear the footfalls of so many new Christians bringing them those glad tidings.

O. J. Grainger: From the contagion of the west, India is burning with the fever of a passion for nationalism. We go that we may take the Christ to her and to give life in its fulness.

Mrs. O. J. Grainger: The love of God is strong enough and full enough and free enough to transform every human heart and make it a lovely, lovely thing for his Kingdom.

Miss Orah Haight: When I think of India, the land that I love, and the people that I love, I wish that I had more than one life to give.

Miss Effie B. McCallum: The children and girls of China need our Christian message, they need our Christian schools, to develop to their fullest womanhood; and I am happy in the joy of sharing in that labor.

Miss Rose T. Armbruster: The cartoons in our papers so often show Japan as an ape in men's clothes, imitating a man; but that is not Japan. Japan is a young giant struggling to the light. We hear her spoken of as a militaristic nation, but know you that the greatest critics of her military policies are the students in her universities. The great body of young men in her universities are pacifists and they are the hope of Japan.

Frank V. Stipp: America and Protestant missions have done more for the Philippines in the last twenty years than Spain and the friars had done in the previous four hundred years.

Mrs. Nellie D. Butchart (widow of Dr. James Butchart). When I learn of what the Chinese Christians are doing for themselves, I feel that Christianity has made a deep impression upon China, and that there is every promise for a brighter future.

Mrs. Edna K. Settlemyer (widow of Charles S. Settlemyer): I have known both the joys and sorrows of mission life, but I want to say that the joys are infinitely greater than the sorrows, and I hope that some day my three children may know those joys.

C. H. Hamilton: Present-day China is the modern woman at the well—coming to the well of western civilization to draw. Shall she find there Him who offers the water of everlasting life? That depends upon you and upon me.

Mrs. C. H. Hamilton: You know what Christ said about those who give up home and friends and father and mother. We are standing as a living example that he has fulfilled it already a hundred fold in this life.

W. H. Erskine: Japan needs your Christ, your pioneers, and your sympathy.

Mrs. Jennie R. Cunningham (widow of D. O. Cunningham):

There is great joy in serving Christ among a people who know not the love he gives us.

Mrs. Niels Madsen: In these twenty-five years in India, I have seen men coming to know that God lives, God loves, God lifts, and God lightens.

Niels Madsen: From thirty-four years of trying to break down the powers of darkness and build up the Kingdom of Jesus, I can testify to nothing but the faithfulness of God. To be known as the friend of God and the companion of Jesus, and to give up the remainder of my life for the service and uplift of fallen mankind, is my aim.

G. W. Brown: Speaking as one who may possibly not return to the field in which he has labored and which he has loved so well, I feel like quoting to this group just beneath me who are going to that land (India), some of the words of the immortal war song: "On Flanders Field"

To you from failing hands we throw
The torch. Be yours to hold it high!

Mrs. G. W. Brown: When I think of these fifty-one, I think the world has need of fifty-one more, and then more and more.

Mrs. Elizabeth Arnold (widow of T. J. Arnold): If I were choosing my life work again, I would choose China.

Mrs. C. G. Elsam (India): Nineteen hundred years ago a call came ringing out into the darkness from west to east, "Come over to Macedonia and help us." Today the scene is changed and the call comes from east to west, "Come over and help us!" Can you hear the call tonight?

C. G. Elsam: A thousand million people, most of them in the blackness of darkness and the fear of superstition, are calling for the gospel of Jesus Christ. Tonight I appeal that we will answer the call.

W. R. Hunt: To have seen China rise out of the ashes of a decadent heathenism and embrace the great constructive principles that are represented in the Christian church, and to be able to bring you greeting tonight from 500,000 believers in our Lord Jesus Christ, and the salutes of a million young men and women who are facing the morning of a new life, is worth these thirty-one years of blessed service and communion and fellowship with our Lord Jesus Christ.

Dr. Jenny Crozier: After nearly seventeen years in the midst of the sick and suffering of India, I am eager to get back to help again to heal their wounds. Will you come, let come and help come, to help us in the healing of the hurt of the great non-Christian lands of this great world of ours?

Mrs. H. C. Hobgood: The people of Africa sat in great darkness. To a part of them a wonderful light has come. It is the desire of my heart to return to that land and to help carry that light.

H. C. Hobgood: Africa is pre-eminently the land of the future. The church of God can turn that future to Christ. The church of God must turn that future to Christ.

Alexander Paul: When I went out to China first, a big young Episcopalian clergyman, about the size of Mr. Otto, looked down at me, put his hands in his pockets, and said, "Paul, what is taking a little fellow like you to China?" I looked up at him and said, "Because big ginks like you are afraid to go."

Miss Ruth Griesemer (India): Someone has said, "It is well for a child to carry a flag, but a man must be content to know the flag he carries." We will be carrying the flag of Christ for you.

J. M. Morse: As we go to Tibet, we trust that the glorious Son of God will use our little lives as he used the loaves and fishes by the Sea of Galilee, to feed the hungry multitudes there in His name.

Mrs. J. M. Morse: As God has been with these and with us in our past lives, so He will be with us in the future, that we may win souls for Him in His Kingdom.

Miss Stella Tremaine. "Out of the shadows of night,
The world rolls into the light.
It is daybreak everywhere."

I hope to be able to brighten that daybreak a little bit in China.

Miss Harriet Blankenbiller: David Livingstone, the pioneer missionary to Africa, said: "God had only one son, and he gave him as a medical missionary." When I first heard that statement it made a great impression on my mind and I decided then that since I had only one life to give, I would give it to the work of medical missions in China.

Miss Nancy Fry (China): If we can reach a nation by administering to them in time of physical need, we have broadened the avenue to their spiritual needs.

J. H. McCallum: After being a missionary now for two days, I only hope that those two days may be lengthened like the years of service of many others who have gone on before me to China. I can say to those of you who are sitting in the pews this evening—laymen and ministers—that I don't ask for your sympathy, but I extend to you my sympathy in that you do not have the same joy and pleasure of that service. I ask for the prayers of each one, as we shall remember you, and as we have the handclasp that may still reach across the sea helping us that we may reach out our hands and help others.

Mrs. J. H. McCallum: The most precious possession that I have is the love of Jesus Christ, and I can conscientiously do no less than share it with those who know it not. And so, as much as in me is, I am ready for the greatest task that God has ever given to men.

Miss Louise Cory (China): The days of preparation have been unspeakably precious, but the best is yet to be.

Marion H. Duncan: When God is in Tibet, all will be right with the world.

Mrs. Marion H. Duncan: I will not fear, for the Lord my God will be with me even in Tibet, even on the roof of the world. With this promise ringing in my soul, and with the knowledge that we

Miss Lois Lehman and Children in the Japanese Pageant at the College of Missions.

Annual Conference of Missionaries, College of Missions, June 8-11, 1921

have the prayers of the best group of people in the world, we go forth to Tibet.

Miss Gladys Arnold (daughter of Mr. and Mrs. T. J. Arnold, China): Robert Morrison said, "I have grown tired in the work, but never tired of it." It is our prayer and our desire as we go out to labor in His name, that we may grow tired in His work, but never tired of it.

Miss Ethel Shreve (India): We go because the love of Christ constraineth us.

Gabriel Banks (India):

"That life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And batter'd with the shocks of doom,
To shape and use."

Miss Opal Burkhart (India): The call to helpful service is an appeal to the best that is in us.

H. P. Gamboe: For a long time I have been a missionary infant in preparation, and now it is the greatest joy of my life that my ambition is about to be realized. I hope that I may lift the torch and carry it worthily in the service that I shall render.

Mrs. H. P. Gamboe: I can only say what joy is mine in the hope that I may be able to do something in the years to come for the uplift of the women of India.

Miss Jessie M. Trout: I want to have a part in making the Land of the Rising Sun the Land of the Risen Son.

George Eccles: The natives of Africa may look like the apes of their own jungles, but they are human and they have hearts and they can love, and I want them to know that I am just as human as they are.

Mrs. George Eccles: Jesus loves me. What can I do for Him!

Kenneth Potee: I'm going! Good-bye!

Mrs. Kenneth Potee: I have wanted to go to India ever since I was about eight years old and had enough curiosity to look at the pictures in the Missionary Tidings. I decided then that I would go out some day and work for the women and children of that country.

J. D. Montgomery: I am here tonight, not because I have had no desire to enter other lines of work, not because I have never felt the lure of the business world, but because of the conviction in my heart that in no other place would my life count for so much for God and humanity as in the work to which I am now dedicating it.

Mrs. J. D. Montgomery: "Jesus is either Lord of all, or not Lord at all." I rejoice in the opportunity I have of helping to make Him Lord of Porto Rico.

Emerson Hinds: I am anxious to go to Mexico because four out of every five cannot read or write, and one out of every five has never heard the name of God.

Ray Six (China): The Great Commander has issued the order. It is ours to obey. We are the A. E. F. You are the S. O. S.

Mrs. Ray Six: I bid you shed no tears for missionaries for I am sure they are the happiest people in the whole world.

Miss Esther Haggard (China): "Expect great things of God; attempt great things for God."

Church H. Smiley: I want to go to India to point them to the Pioneer of Life, that they may come to know the abundant life given through that pioneer.

Elmer Boyer: I am going to Africa to tell them that God is love and that Christ is our friend and our Savior.

Mrs. Elmer Boyer: The other day I read this statement: "Dark Africa, with black skins and blacker manners." I want to take exception to that statement, because I believe that, as in this country, we have white men with black manners, just so in Africa there are black men with white manners. It is the transforming love and power of Jesus Christ that makes that transformation, and I want to have my part, though small, in that transformation. You know it takes more than one part to make a whole, and there is plenty of room for others to help make up that whole.

C. H. Wilson: Japan has never followed far behind the very best she has known. I am convinced that when she sees the Christ lifted upon the cross, she will be near enough to say, "Surely this was the Son of God." "And I, if I be lifted up, will draw all men unto myself."

Mrs. C. H. Wilson: We go to Japan, that land of eight million gods, yet without God. Japan is the ruling power of the East. We go to help save and Christianize her people, and, even as the waves ripple on and on, we feel that this blessing will return unto our own America.

Herbert Fillmore: C-H-I-N-A, China's horde is now awakened. C-H-R-I-S-T, Christ has redemption in salvation's tidings. Christ for China and China for Christ.

Miss Hazel Hill (China): We go because we believe that the church must send or end.

Earl M. Otto: You have heard the expression that China is "a monster lying in chains." Others have been over and they have come back. Herb and I will see what we can do.

Miss Amy J. Robison: It is with joy and enthusiasm that I turn my steps toward Japan to help those people be true lovers.

Miss Clara M. Crosno (Japan): I just feel that I couldn't be a real follower of Christ if I didn't go and help other people of the world know him.

Charles Ross Atherton: Friends, tonight I am the happiest man on this platform. (Laughter—There is a marriage in prospect.) Yes, I am. There is more than one reason, too. Mr. Hedges spoke a while ago about the starving millions of Africa. One of the reasons why I am happy is that we are to be permitted to go and help change that condition.

Miss Eva Havens (Africa): I see a number of young people here tonight who are probably trying now to decide what they are going to do with their lives. I just want to say this to you young people: Don't be satisfied with the first, the easiest, the most dazzling thing that offers, but keep on seeking till you find something big that will bring to you the happiness and joy that I have experienced since I decided to be a missionary.

Mrs. Lewis A. Hurt: I am just beginning to understand a little bit of what David Livingstone meant when he said toward the end of his life, "I have never made a sacrifice." I have never been happier than since I found I was really going to Africa.

Lewis A. Hurt: Almost 2,000 years ago the Man who walked the Judean hills said, "Go ye into all the world and preach the gospel to every creature." Just a few years ago, through our Dr. Dye, I heard a call coming from Africa, "Send us teachers." I have been privileged to have a small taste of the joy of service, and I am going to answer the call to the Congo.

Mrs. Guy Mantle: Mexico, your nearest neighbor, has been asking, is right now asking, and will continue asking of you the fulfillment of the second great commandment of our Lord Jesus Christ.

Guy Mantle: Finally, brethren, I not only follow my wife to her native land, but I obey her sometimes. I am convinced that Mexico is the hungriest and most promising land in the world. They are uncorking a new type of democracy in Mexico. We may call it bolshevism or socialism, but I believe it is democracy.

Mrs. Francis W. Williams: I go to the Philippine Islands to make a home for my husband and my three sons, and it is my prayer that God may be with me and that I may make that home such that our boys may grow up to be useful servants of Him.

Dr. Francis W. Williams: I am one of the happy men that are here tonight. I am going to try to do what I can to Christianize in my way through the science of healing, the city of Manila.

Kenneth C. Hendricks: This in brief is the history of Japan: From nature worship to Buddhism and Confucianism; from Buddhism and Confucianism to atheism, from atheism to where? We are going to try to answer that question.

Mrs. Kenneth C. Hendricks: When E. R. Moon of the Congo was home last time I heard him tell about a certain village of natives where the chief begged him, "Teacher, stay and teach us the Jesus story." When he told the chief he couldn't stay the chief asked him to promise to send someone else or come back himself. He replied, "Yes, I will." The chief said, "If you don't, I will tell your God on you." People, I don't want anyone to have to tell my God on me.

The College of Missions

Its Work, Problems and Possible Future

A Statement Published by Order of the Executive Committee of the United Christian Missionary Society

THE brotherhood of Disciples is presumably aware in a general way of the history of the College of Missions at Indianapolis. The Institution was founded in 1910 by the Christian Woman's Board of Missions. It was the first educational response to the report of Commission V, of the Edinburgh Conference dealing with the preparation of missionaries. From its inception the College has consistently and exclusively devoted itself to the special training of men and women for missionary service. During the eleven years of its existence a hundred and fifty-five newly appointed missionaries have gone out from its halls to foreign fields, a record unparalleled by any other graduate institution in Protestant Christendom. The graduating class of the present year was the largest of all, having a membership of 46 under appointment to the Belgian Congo, British East Africa, China, India, Japan, Mexico, Porto Rico and Tibet. The entire foreign missionary force of the Disciples of Christ in Mexico, Argentina and Paraguay, as well as a considerable portion of our present staff in China, India and Africa, received their special training in the College of Missions. Also a number of candidates have been prepared for service under other Boards.

Obviously the College has become a potent factor in the foreign missionary enterprise of the Disciples of Christ. Among other Communions and increasingly in universities and other centers of higher learning and specialized preparation it is regarded as an outstanding contribution in the field of religious education.

Full responsibility for the maintenance and development of the College was carried for almost a decade by the Christian Woman's Board of Missions. During the process of the unification of our Boards, the Foreign Christian Missionary Society cooperated in the provision of scholarships for its candidates. At the consummation of the union the College of Missions, with the approval and support of both our foreign agencies, passed under the direction of the United Christian Missionary Society, which now administers and maintains it through a legally constituted Board of Trustees, chartered by the State of Indiana.

In assuming this responsibility the United Society is confronted by all of the problems which enter into wise and necessary provision, both financial and academic, for the future of the institution.

The most important of these problems has been long under consideration by the Board of Trustees and the Faculty of the College, namely, the question of location. It is felt that the success of the College, encouraging as it is, and issuing in the pioneer stage from local factors not to be disparaged, has yet been wrought in the face of serious handicaps; and that progressive achievement in the line of the larger possibilities of the College cannot under present conditions be long maintained.

This judgment is based chiefly on the following considerations:

1. The College of Missions, being a graduate school, needs for its background the graduate facilities of a university, or higher educational center, with affiliated institutions of sufficient range to meet the actual and growing

requirements of special preparation, in addition to purely missionary disciplines. Missionaries looking forward to evangelistic work need advanced study of the Bible. Teachers must have special training in the science and practice of education. Expert instruction is needed by some in industrial subjects. The needs of nurses and physicians while in training, must also be met. The College of Missions located at a large educational center, could relate to its own disciplines the training of these different types of missionaries in a way which is now impossible. Up to the present, no university background has been developed in Indianapolis. The extension of the College of Missions itself into a university would be too costly to be contemplated. Even if possible, such investment by a single religious Communion would be unjustifiable.

2. Our recruitment secretaries have discovered a strong drift of graduate students to the great universities. Missionary candidates, including those who attend the College of Missions, express a growing desire to take their special preparation in connection with a large institution, whose academic recognition will add to their prestige. They realize the importance of securing the strongest intellectual equipment, so that, for instance, in China, they can cope with the hundreds of returned Chinese students who have received the highest training afforded by the best American seats of learning.

3. The College of Missions must have greater facilities than are now accessible for building up a department of home missions, in which, in addition to the usual preparation, workers shall be adequately trained in the various forms of Christian social service.

4. Only a large graduate center with ample facilities can answer to the needs of returned missionaries, most of whom plan to do some advanced study during their furlough period, in connection with their particular sphere of service. At present the College of Missions has little to offer returned missionaries. If the College were located in juxtaposition to a large university, there are evidences that it would attract a large proportion of those who go elsewhere. As an indication of the sentiment of our own missionaries may be mentioned the fact that at the Annual Missionary Conference of 1919, the thirty missionaries present, unanimously and with no suggestion outside of their own group, passed a resolution urging the transference of the College of Missions to some large university city, so that they might enjoy its advantages.

5. It is clear that if the College were placed in near relation to such vast facilities as are available at a large educational center, it could concentrate its academic and financial resources upon the development of distinctively missionary subjects and departments, and would in the end involve less expense than the attempt to provide for itself the supplementary departments which are not found in the present environment.

On the other hand, the presence of the College, with the influence of its spiritual emphasis and its Christian residential life, would be a stimulating contribution to any university community.

6. It would seem that the alternatives before the Board and the College are either to secure the speedy development at Indianapolis of university and graduate facilities—all of which seems remote—or the re-location of the College at some larger educational center.

THE BOARD OF TRUSTEES OF THE COLLEGE OF MISSIONS.

With Our Own Missionaries

Fourth Latin-American Letter

By MRS. ANNA R. ATWATER

OUR last letter to you I think was mailed at Valparaiso April 10. That was at the close of our sea voyage down the West Coast. It is easy to write on shipboard. We find it quite different on trains or when we are occupied with a study of these wonderful fields.

We found Valparaiso a beautiful, wide-awake, modern city. They call it the San Francisco of the South Pacific. The streets are clean, the parks beautiful, the people comfortable looking. The business section is said to be largely built-in bay. The residential section is built up on the hills and bluffs. Trolley cars cannot climb these steep ascents, so you see *ascensors* "climbing the heights like a beetle on a wall, lifting people thirty to fifty yards for a penny." Much of the city looks new because it has been rebuilt since the destructive earthquake of 1906. Many English people are seen in this city, and they have largely influenced its make-up, its customs and its business.

Santiago, the capital city, has more than half a million inhabitants. It lies inland from Valparaiso a half-day's journey by train. Ten miles further on are the foot hills of the Andes. From Santa Lucia we could see, at a distance of fifteen or twenty miles, the perpetual snows. Santa Lucia is a beautiful wooded, rocky hill, rising in the midst of the city to a height of more than two thousand feet above the sea level though only about four hundred feet above the level of the city. The climb to its top by stone steps and good paths was a delight, for everywhere was beauty near at hand and in the distance. A monument beside the path, as we went, was of more than passing interest. The inscription, translated, is:

"To the memory of the expatriates from Heaven and from homeland who in this place lay buried during the half century, 1820-1872."

The monument was erected in 1874 over the gathered up remains of those who, being Protestants, had not been thought worthy of burial in "Holy Ground."

In both these cities of Chile we had delightful fellowship with the missionaries representing several different

Monument to Protestant Dead in Santiago, Chile

"To the memory of the expatriates from Heaven and from homeland who in this place lay buried during the half century, 1820-1872."

bodies, and the Young Men's Christian Association. In the former city, the Young Women's Christian Association is represented by a secretary who is getting things in order for a start. She was out of the city when we were there. At Santiago the Young Women's Christian Association is not fully organized but a building has been rented and a fine work is already going on. It was good to meet a young Presbyterian woman in Valparaiso who was a student at the College of Missions a few years ago. She was interested in all I told her about the College, the teachers, and the students who are there now and those scattered on all the mission fields.

All day, April 16, we were in the marvelously majestic and beautiful scenery of the Andes. We rose early that morning at the Hotel Los Andes, to which we had come the night before, had coffee and rolls, and took the narrow gauge train close by. We promptly began the ascent. If "the groves were God's first temples," "the strength of the hills is His also." All day we felt their power and beauty. In the past few years some of the thrill has been taken away by a tunnel which has made possible a road more than two thousand feet below the old one that led over the Cumbre pass on mule back. We would have been glad to see that world famous bronze statue, "The Christ of the Andes," which stands in loneliness above the tunnel, marking the border between Chile and Argentina. But, as often happens, the easier road cuts out some delights which were experienced on the higher trail. You have heard the story of this historic statue. It marks the peace between the two nations. It was made of the cannon used in the struggle. On it these words are written:

> "Sooner shall these mountains crumble into dust than Chileans and Argentines break the peace which at the feet of Christ the Redeemer they have sworn to maintain."

When night came on we had passed over and through this mighty mountain system, had reached Mendoza, where we changed to the broad gauge road again for our journey of twenty-four hours across the vast-stretching Pampas of Argentina. These lands are by no means densely populated, nor are they cultivated up to full limit, but we saw the vast herds of cattle and sheep about which we have heard so much.

In the evening of that second day, April 17, we were in the great metropolis of the Southern Hemisphere, Buenos Aires, and the missionaries were at the station to meet us, not our own group only, but some others. It is not necessary to say here how deeply we have been interested in the work being done, and how much we have appreciated the fellowship of our own people and of the others engaged in Christian service in this city. At a later time we will have much more to say about the work.

Asuncion, the capital city of Paraguay, is one thousand miles from here. We went there on the vast waterways

Pilgrims and Missionaries at Buenos Aires, Argentina

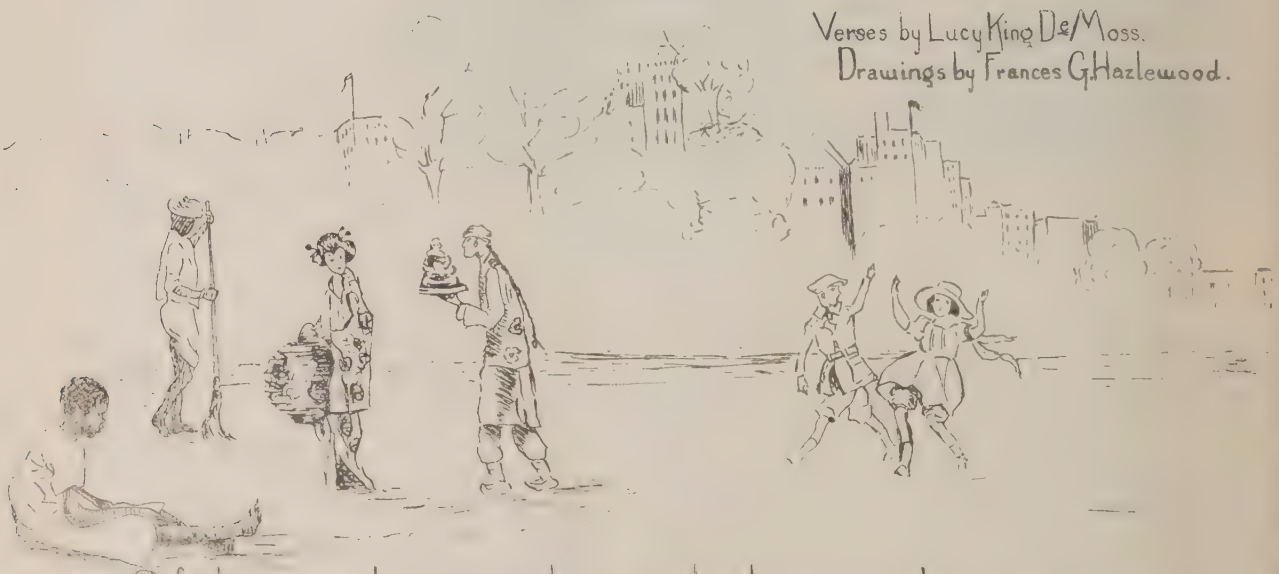
Left to Right, Standing: T. F. Reavis, Dr. C. A. Vannoy, Mrs. Reavis, Mrs. Hughes, F. W. Hughes, R. B. Lemmon, S. S. McWilliams. Sitting: Mrs. Lemmon, Miss Mary Irene Orvis, Mrs. A. R. Atwater, Mrs. Vannoy, Miss Harriet Robison, Miss Zona Smith, Mrs. McWilliams.

Wanderland Wonderland

Jo-Anne and Jimmy and their pilot Tim.

Back Home.

Verses by Lucy King DeMoss.
Drawings by Frances G. Hazlewood.



Of the trip home a lot could be said had we time
To be sure that our tale made a sensible rhyme;
They stopped once at some islands far out in the sea,
And then landed in Frisco, as tired as could be.
"We will stop here awhile for a rest and a sight
Of this beautiful city, the traveler's delight.
Keep your eyes open wide as we walk up the street,
And be watching the faces of people you meet."
They had gone but a block, when Jo-Anne caught Tim's hand:
"There is something," she said, that I can't understand;
We are back in America now, but I've seen
Folks from most of the countries where we have just been."

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"To be sure," answered Tim, "there are folks living here,
Who have come with their children from lands far and near;
Just the same kind of people you met while away,
Quite as friendly and kind and as gentle as they.
And their boys and girls feel just as strange as did you,
When you landed in China and India, too.
Will you promise me, Jim, and you, also, Jo-Anne,
To be kind to these children whenever you can?"
So they promised. Then off with a whirr and a pop
Their plane quickly glided, nor once did it stop
Till it came to their garden and up through the pool
Where the cherry tree cast its shade, pleasant and cool.

Then Tim said, "Good-bye, Jim, and good-bye, Jo-Anne,
When you want me just write and I'll come if I can."

of the Parana and Paraguay Rivers, and spent two weeks with our eight workers. It would take long to give you our impressions of that field. Now we can simply say it seems to us one of the neediest fields of all the world, and if we know how to judge, we have every opportunity to enter in and do that which the Christian forces of our own land and of this land expect us to do. It is not an easy work, but it has all the challenge of the big, hard work that the missionaries covet.

All of our missionaries are well and they are working hard. They have helped us in every way to understand our problems and theirs. They all have vision for these fields and we are eager to give to the church at home something of that vision if we can.

This is a very hasty message, but it bears to all our people messages of remembrance and love from the missionaries and from the travelers.

Buenos Aires, May 30, 1921.

—

Mrs. Atwater and Party in Buenos Aires

MRS. ANNA R. ATWATER and her sister, Miss Harriet Robison and Mr. S. G. Inman arrived in Buenos Aires from Chile on the International train, April 18. After being received cordially by our own people they were presented to other evangelical Christian workers of the city. The whole commission at once set about to make their visit of maximum worth to the workers and the work in which we are all engaged. After spending about two weeks with us here counseling and planning the work, addressing public meetings and holding private conferences, they journeyed on up into the continent for a thousand miles to Asunción of Paraguay, spending some ten days with our workers there and reorganizing the work.

After returning from Paraguay, May 14, Mr. Inman held some very important conferences with the local Continuation Committee of the Panamá Conference (1916) and left Buenos Aires for Spain via Montevideo and Rio de Janeiro.

We are certain that evangelical Christianity, and especially cooperation among the evangelical forces will be greatly advanced by Mr. Inman's visit to Latin America. One of the main results of his visit was that of setting on foot plans for two great Latin American Congresses in 1923, one north of the Equator and one on this side, either in Buenos Aires or Montevideo.

Mrs. Atwater and her sister, after returning from Asunción spent about a fortnight with us here in Buenos Aires and are now on their way back to Paraguay for another brief visit.

Mrs. Atwater's coming to South America has already meant worlds to us. Besides being a great social treat to have her with us, her presence has been a spiritual blessing to all. Her ability for sizing up a situation, seeing through a proposition and bringing things to pass is sure to result in great good to the Kingdom in these Latin lands. Her counseling and planning the missionary work along statesmanlike lines of economy and strategy will surely be far reaching in their effect on our own work in particular. Her chief concern at present seems to be, "where are the prepared workers to be had for carrying to a successful issue the work already begun and that which necessity dictates to be done?" A great missionary like Mrs. Atwater could not but be moved by the challenge of a continent of opportunity.

She hopes to leave here about the latter part of June. We wish her a "bon voyage" to the Home Land in good time to tell the National Convention of all she has seen and felt.

TOLBERT F. REAVIS.

May 31, 1921.

James W. Alexander Alias "Jim Jones"

By MERLE SIDENER

JAMES W. ALEXANDER stands as living evidence of the fact that Christianity could solve the immigration problem of the United States. From an ignorant Servian boy to a loyal American citizen in eight years is his record and his testimony is that the church and the Sunday school accomplished this result.

It was in the summer of 1913 that this boy and five other Servians arrived in the United States. He was eighteen. He had received no schooling back in the old country. He had no religion. His life had been spent in the drudgery of the little Servian farm. So when a fellow-countryman returned from the United States and told of the wonderful land of the free and the home of the brave, he found no difficulty in inducing a group of Servians to return with him to this country.

They came direct to Indianapolis and the very next day after arrival "Jim" was at work in the great Kingan meat packing plant. "Jim Jones"—that was the name he assumed for he could not pronounce his real name so anyone could understand it, let alone try to spell it. But he could say "Jim Jones" so the paymaster could get it on the records.

Jim was quickly absorbed by the great American industrial system, as is its custom with the thousands of ignorant foreigners who come over here with false impressions of what awaits them. He worked long hours.

He earned small wages. He lived with others in squalid quarters. He came in contact only with influences that degrade and demoralize.

Then one night Jim wandered into a west-side pool room and found a stranger teaching other foreign boys to say English words. The teacher held up a pocket-knife, pointed to it, said "knife" and in turn persuaded those in his group to say the word. Jim joined in. It was fun. And he found that he wanted to learn.

He found that there was a night school in the neighborhood where he could go to school regularly and learn to speak and write the English language. That was almost three years after he had come across and about the only words he could say were "yes" and "Jim Jones". He said "yes" most always when an American spoke to him and sometimes it got him into trouble.

THERE was a hunger in his soul—a great, unsatisfied yearning that he could not define. So he started to the night school. He applied himself. He was interested and he attracted the attention of a young woman who was teaching in the school. She was from the College of Missions and was gaining first hand experience in contact with foreigners. She had dedicated her life to the missionary service and she knew what so many other Americans never appear to realize—that these ignorant foreigners have souls.

This young woman believed with all her heart that when Jesus commanded us to carry the Gospel message of salvation to the uttermost parts of the world, He meant what He said. She further believed that He included that section of Indianapolis down around the Kingan plant as well. So she sought to tell these men about God and Jesus, as well as how to say "knife" and "dollar" and "work".

She tried to tell Jim but he did not comprehend. Then she told him there was a group of young men up at the Third Christian Church who had a Sunday school class known as the Christian Men Builders, and also she said he would learn some new things up there. Jim got the words "school" and "learn" out of it and both those words appealed to him.

So he got the address on a piece of paper and the next Sunday he started to find the place. He had scarcely wandered from the foreign section since he came to this "land of the free" for he was afraid. But he wanted to learn now that his ambition had been awakened. So he showed the slip of paper to the policeman he met, and to the street car conductors when he got aboard, and finally he arrived at the corner of Broadway and Seventeenth Streets.

There was a big square building of stone and a lot of people going in the door. They did not seem to be paying any admission so after some hesitation he also went up the steps. Almost blocking the entrance stood a big, jolly fellow with a smile that was all embracing and he grabbed Jim by the hand and gave a welcome that Jim has never forgotten.

"Big Frank made me feel like I already knew him", he says now in recounting his experience. "Big Frank" was Frank C. Wood, at that time the wholesome president of the Christian Men Builders, and Frank and Jim became real friends that day. No one knows how valuable is a smile and a hearty hand-clasp in home mission service.

Frank introduced Jim to another fellow and he took Jim up to the class where he met others. All he could do was to grin and say "yes". But he liked it all. Everybody was friendly. They all slapped him on the back and called him "Jim" and he felt quite at home.

He had not the slightest idea what the lesson was about but he liked the friendliness and the good fellowship. And he was glad he went. The fellow who sat next to him had signed up an attendance card for him, getting his address from a record Jim had.

So that week Jim received a letter by mail. By the aid of a Bulgarian lad he got it interpreted. It was a message from the C. M. B. class asking him to come back again. Of course he went. After two or three Sundays in the class he remained for the church service. He could not understand what was said but he liked what went on.

For some months Jim was a regular attendant. During this time he was still in night school, and because he really wanted to learn, he made unusual progress. He was able, finally, to understand somewhat the gospel messages at the Sunday school class and at the church.

Then unexpectedly he changed his line of work. He became a laborer on the Big Four railroad. That took him out of town. Between two Sundays he disappeared. The C. M. B.'s tried to follow him but no trace of him could be found. But Jim did not forget. He says now that he often thought of "Big Frank" and the "bald-headed teacher" and he remembered that he must be honest, not drink and work hard.

Months went by with no word from Jim. Our country declared war. Scores of C. M. B.'s enlisted in army and navy. Every Sunday there was a farewell for some of the boys. In the hurry and excitement Jim had almost been forgotten.

IT was the last Sunday in 1917 when Jim walked into the class. He was in the uniform of a soldier of the United States. We hardly knew him. He stood so straight and proud. He was so happy. He had enlisted. He was going over there to fight the enemies of his own land and of his adopted country. He had received a four days furlough just before sailing.

Jim listened with unusual attention to the lesson that Sunday morning. It was a New Year's message mingled with an appeal to patriotism for country and loyalty to God. And Jim remained for the church service. The straight-forward gospel sermon by the pastor, Thomas W. Grafton, caught Jim's heart. It was an appeal for enlistment in God's service. When the invitation was extended Jim was disturbed. He did not altogether understand. He asked the C. M. B. who stood next to him whether he should go forward. He was told that it would be a wonderful thing for him to do on that

last Sunday of the old year and just before he should go across to the battle fields.

"I do not understand," said Jim, "but if C. M. B. says it's right, then I do it." And he went forward and made the good confession. That same afternoon at 5 o'clock Mr. Grafton baptized Jim and explained to him as best he could the significance of the event. He gave Jim a pocket Testament which he carried throughout the war and read from every day.

Jim went across. He was originally enlisted in the 334th Infantry, but served most of the time over there with the First Pioneer Infantry. He wrote back to us frequently and always reported that he was trying to live a Christian life. He made a good record as a soldier and as soon as he had received his honorable discharge, he was back at the Third church.

He has taken out naturalization papers. He has continued to attend night school. He has studied his Bible and today he knows more of the Scriptures than many who have been reared in Christian homes. He is teaching a Sunday school class of small boys. He is preparing himself to be a missionary. He is employed in the plant of the Kahn Tailoring Company and he talks Christianity to his fellow-workers. He brings them to church and to Sunday school. Jim lives his religion every day.

Every Sunday school in almost every community is daily facing the opportunity to make "James W. Alexanders" out of "Jim Joneses." Most of us fail to take advantage of the opportunities because it is the exception when the "Jims" force their way into our churches and Sunday schools, as did this boy.

"Go ye into all the world and preach the Gospel to the whole creation", said Jesus. And that word "Go" does not mean "Wait" until all creatures come to our churches and our Bible classes.

"And a Little Child Shall Lead Them"

GEORGE ELIOT proved herself a consummate judge of human nature as well as a literary artist when she made little homeless Eppie the blessed means by which Silas Marner was made a new and better man. And that is a very wonderful truth which she compressed within the confines of a single paragraph:

"In old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs, which leads them gently towards a calm and bright land so that they look no more backward, and the hand may be a little child."

That incident of Michelangelo sitting down on the curbstone to draw a picture for a poor little Italian boy who confronted him with pencil and paper and an ever so appealing request does not surprise us. Rather we should be surprised had the great artist refused. The story of President Roosevelt springing from a car platform and forcing his way to the side of a little, forlorn girl who, thinly clad, stood timidly at the crowd's outer edge, and his giving her a warm clasp of the hand together with a cordial greeting, quickens our heart-beats, but it does not amaze or astound us.

Man has never climbed so high nor woman fallen so low as to be wholly indifferent to the appeal of a little child. Mrs. Ballington Booth, that wonderful woman, tells of a man who was under sentence of death for murder in a southern state. He was a foreigner, ignorant, morose, a hardened criminal, the sort of man supposed to be best out of the way. A kind woman went to visit him daily

Honor June Miazza of New Orleans
In whose memory her mother has endowed a bed in the Christian Children's Home of Atlanta.

in his cell. To her alone he revealed glimpses of some lingering humanity. The day before his execution she said to him, "The warden tells me you may have anything you want today." She did not at once make him understand, but when she did, his dull face lighted, sombre eyes shone, lips quivered. "I should like," he said, "once more to put my baby to sleep." So they brought him his motherless baby, by another sunset to be fatherless, too. And he tenderly held the little thing in his arms, sang to it, walked to and fro in the cell with it, hushed it

to sleep, kissed and gave it back. The law hanged him next morning, and it hanged a man who might have been redeemed, for in his soul there was a father's love.

What sadder sight is there than a homeless child, a waif, an outcast, fatherless and motherless? No one to bind up stubbed toes, no one to "kiss the place to make it well," no one to hear the childish prayer or to tuck the little form beneath the coverlet. No father, no mother! Why that is almost to say "No God,"—for do we not come to our first knowledge of God by climbing in thought over this idea of earthly parents? To our children we say "God is like father and mother, only wiser; only more loving; only abler to bless. This is the very teaching of that beautiful verse in Elizabeth Barrett Browning's "A Child's Thought of God." It is

> As if my tender mother laid
> On my shut lips her kisses' pressure,
> Half waking me at night and said
> "Who kissed you through the dark, dear guesser?"

My brethren, let us be truly thankful that while we are only in the beginning of our benevolences we have come to a time when it is no longer necessary to send the homeless and unfortunate children of our congregations to a state or fraternal society institution.

Diagnosing Your City

By ALVA W. TAYLOR

NOT very many years ago we spent our temperance zeal persuading men to take the total abstinence pledge. Then we found that while we induced one tempted man to sign the tempter induced two to drink; then we abolished the tempter. In another generation we will have a race of free-born who never knew the saloon.

It is the function of the church and its ministry, like that of the law, as Gladstone defined it, to make it as easy as possible to do right and as difficult to do wrong. An ounce of prevention is as good as a pound of cure and when youth are concerned it is sometimes worth tons. If we did more preventing we would have less rescuing to do.

We have a full cure for humanity's sins in the gospel, but the cure it can give depends upon the adequacy of our ministration. Christians have to be good physicians, like their Master. The gospel cure depends upon the skill with which it is applied. The doctor with one medicament which he applies to all diseases alike is a quack; the minister of like practice is also a quack, it matters not how sincere he may be. The gospel is simple in the sense that it is plain but it is not simple in the sense that there is only one idea in it; it is as multifarious as life and as complex as are the social relations in which men are involved.

We know our gospel; do we know moral and social diagnosis? Are we not like a physician who knows all about materia medica but little about diagnosis? The patient dies because we do not know his disease. Sincere physicians call in experts on diagnosis in order to make the remedies effective through application. Why do young folks do those things we denounce as sin? Why do churches continue to stand side by side with commercialized evils? Why is so much eloquent preaching in vain? Why does the gospel not cure more?

There was never more eloquent preaching. The gospel was never so well understood. The churches were never so strong in resources as today. Yet the eloquence rings in great churches that reach only a small percentage of the evil doers, and political, social and commercialized evil reigns in the city seven days a week. It often feels it is in a truce with Christianity; if we will keep Christ in our churches it will keep Satan in its purlieus. If we will do nothing more than preach the gospel and let them alone in their practice of evil they will not disturb our preaching; but let us disturb their practice and they cry out that we should stick to our preaching.

The greatest gain the church and the ministry could make today would be that of a thorough first-hand knowledge of the sources and causes of evil. We are done with original sin and hereditary depravity; we know that sin is plain downright evil doing and nothing else. We know that children are born in the Kingdom of God and that it is our business to keep them there, but that the evil influences of their environment drag them into sin. We teach them to avoid the evils around them; why not abolish some of the evils? Why not cure evil as sanitarians cure typhoid, *i.e.*, by abolishing the places of infection.

The effectiveness of this method can again be illustrated by reference to the saloon. It was an anti-social, anti-moral, anti-religious institution. After centuries of toleration the church united to abolish it. The result is that crime, poverty, ignorance and every other evil the church fights is reduced. Three years ago Dr. John J. Phelan made a study of "The Saloon as a Phase of Commercialized Amusements in Toledo, Ohio." He found it to be the chief harboring place of gambling devices, sensuous peep boxes and illicit card games. The dance hall thrived in its vicinity and it was a festering place for sensuous suggestion. The language was uniformly vulgar and profane. More than one-half of all arrests were directly due to liquor and more than two-thirds of them directly or indirectly due to its use. It was the source of much rotten politics and a careful computation charged up to it the cost of more than one-half the county's expenses for crime, poverty and other types of dependency and delinquency—a sum 50% greater than all the license money paid. Let us now hope that Dr. Phelan will give us a comparative study of what prohibition has effected.

Dr. Phelan has since made studies of "Motion Pictures in a Typical City" and "Pool, Billiards and Bowling as Commercialized Amusements," again using Toledo as his

field of investigation. The motion picture is here to stay. It is, unfortunately, largely in the hands of firms that care much less for morals than for profits; at least it must pay first and be moral afterwards. We appreciate little as yet the power of imaginative suggestion on the minds of youth. The constant portrayal of sex suggestiveness as a means of dramatic amusement can overthrow the moral standards of a generation through just such indulgence of it as the motion pictures are giving the rising generation of this time. The love of drama is not bad and amusement is a normal desire. It is simply a question of what kind shall be given. Our Sunday schools will prove no more effective against an era of salacious motion pictures than our pledge signing did against an age of saloons. Just the same is true of the young men who frequent the pool, billiard and bowling alleys. The games are not bad within themselves; it is a question of the influences under which they are played.

It was found that 45,000, or every eighth person in the city goes to the movie show every day. One-fourth of these are children and one-tenth of them are unaccompanied by parents or older persons. One out of five of them averaged three times per week and many oftener. Eight out of ten high school boys go three times in every two weeks. The overwhelming majority preferred pictures with action and were all too often supplied with action that was involved in crime. Some Juvenile court statistics show that one-half the children brought there receive the suggestion of crime in the movies. Is it not worth while to look into the question of the effect of moving pictures on the lives and morals of the children?

The ban should not be put on amusements. All too long the church has said "No" in regard to play and fun without saying "Yea." When it goes to approving constructive, wholesome amusement it will remove much prejudice on the part of fun-loving youth; they will accept innocent amusement if they find the church recognizing the good in amusements. Such games with balls as pool, billiards and bowling are no more bad than are golf, tennis and baseball; the bad is in the type of institution that promotes and commercializes them. Dr. Phelan found one such room to every thousand population in Toledo and an average attendance of about ten thousand with one in six of them under the age of eighteen. He found the rooms uniformly of bad ventilation, more or less dirty and in an insanitary condition. Petty gambling was universal, as were profanity and evil story telling, and arrests were frequent. There was much intoxication, excessive cigarette smoking and many perverting pictures. The general influences were bad and the contiguity or open alliance with worse institutions frequent. He found that 70% of the high school boys play these games and that the majority of the habitués are under twenty-five years of age. Has the church a moral right to take hold of this problem? Is it wise if it does not do so? It boots little to denounce in general; it will effect much to deal in an informed manner.

No one minister or church should be left to deal with these problems; it is the business of them all. There is no creed or sect in this matter. If churches can unite for evangelism why not for a survey of such conditions? If they can work together to rescue why not to prevent the necessity of having to rescue? Shall we wait until sin and crime is committed or shall we attack the evil at the root? Shall we direct our fire at the woods or reconnoiter and direct it at the object directly? Why not practice moral and social sanitation as well as physical prevention? Here is a great field for church federations and ministerial alliances.

Making Brotherhood a Reality in Chicago

Friend Reader:

On these pages allotted to our immigrant work in Chicago, we are seeking to make you see by picture and story the things we are doing from day to day. Could we ever make you aware of the nearness and reality of all these problems, which are your problems as well as ours, they would be well on the road to solution.

May I introduce, shall I say, the speakers? John Johnson has for so long labored for the American Society in New York that he is known to all who are acquainted with our Russian work. A better fellow workman would be hard to find.

Miss Deming dropped out of the blue sky to us one fine day from the College of Missions, en route to Turkey, but for once we are anxious to discourage the foreign missionary ambition. We need her too much here among the girls and women.

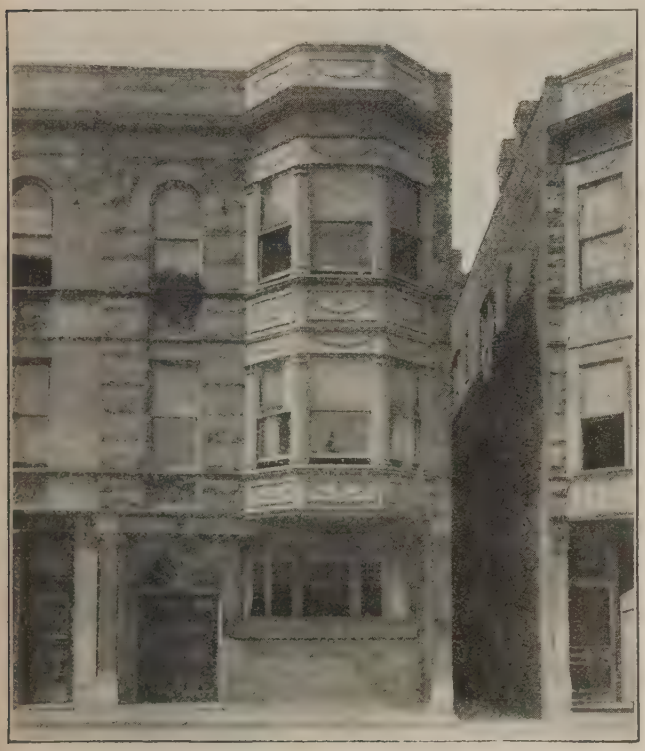
Mr. Brown is also a volunteer for the foreign field—a Drake man continuing his studies in the University of Chicago. He has manfully and effectively undertaken the task of leading our boys' work—which should prepare him for any trouble in China.

KARL BORDERS.

WHEN, a little over a year ago, I came to Chicago as a minister of the Russian Christian Church, I found a very good group of Russian Christians who were very sincere, but inexperienced. It was a great task to lead them in the right direction, especially under the circumstances under which they worked at that time. They had a very bad place of worship—a dirty store room. But thank God for the Church Extension, it came to our aid a few months after I came to Chicago and bought a nice little church at 2127 Crystal St. We named it Dom Evangelia, (House of the Gospel) see page 53. It was dedicated on Sunday, June 6, 1920. Since that time we have been on saved ground. There have been no Sundays, no Thursdays and not many other days of the week, when the doors of the Dom Evangelia have not been open. Every Sunday morning we have gathered together for the breaking of bread and every Sunday evening we have come together for the preaching of the gospel. Also a Sunday school for our children

is held every Sunday morning. On Thursdays we come together for a prayer meeting and I assure you that these meetings have been real prayer meetings. At every such meeting we spend about forty-five minutes in prayer and about the same time in testimonies, edifications and songs. On other days our brethren and sisters come to Dom Evangelia for singing and studying to play brass instruments—so you see that it has been a busy place throughout the year.

During the period from June 1, 1920, to May 31, 1921, we held 104 Sunday services, 52 Sunday school sessions, 52 prayer meetings, 14 special meetings, 11 love feasts, at which all our people ate together, and five fast and prayer days, when we spent all day, from 7 A. M. to 10



Brotherhood House, Chicago

A Christian social center and lodging and club house for Russian men, at 1080 West Fourteenth Street.

P. M. in the church, fasting and praying together for many special things, many of which were answered.

The total attendance at all our services and meetings in Dom Evangelia was 9945. There were meetings with an attendance of over 200, and there were no meetings with less in attendance than 15. Our average attendance during the year will be forty-five for Sunday morning services; for Sunday evening services 65; for special meetings 175; for prayer meetings 30. Our present membership is 50.

At all these services and meetings we preached about 130 sermons, converting 14 persons, 10 of whom we have baptized in our own baptistry which is a gift of the Englewood Church. The other four will be baptized soon. This number may seem very small, but if you will take into account the present situation of the Russians in this country, then you will realize that even this small number is a great accomplishment.

What Came out of Our Sand-pile

Also a view of our neighbor's back yard which is typical of all the back yards on our alley.

At the same time we made 540 home visits, many hospital and prison visits, raised over one thousand dollars, covering all our local expenses, except my salary, over $400.00 for the poor and over $50.00 for missions.

Karl Borders and His Staff of Workers at the Brotherhood House, Chicago

Left to right, front row: Miss Beulah Deming, girls' work, women and small children; Karl Borders, general director; Miss Louise Edwards, kindergartner (part time). Second row: Andrew Rapinchuk, Russian student, janitor; David T. Brown, boys' work (part time); John Johnson, pastor of Russian Church.

Now we are much stronger and ready to better undertake the great task of bringing the gospel to the Russians of Chicago and vicinity, converting them to a better understanding of God and each other. If there was ever a great service rendered by the Church Extension Board, it is this for our Russian brethren. Let us help and pray for this Board so that it may serve other churches. Also pray for us, that by the next anniversary we may fill our Dom Evangelia to its capacity.

JOHN JOHNSON.

A Load of Sand

MY! What fun there is in a load of sand and how we wanted to keep the sand and share the fun with the children but the decision was made that it would be useless to attempt it without an enclosure, so it seemed the dream would have to pass. And so the sand did pass, but not the fun it brought.

When a load of sand was unloaded in our back yard one afternoon for cement repairs it was so enticing that children came from all directions bringing playthings as well as buckets, pans, cans, baskets and even wash boilers in which to carry away the sand.

Mr. Brown and I decided to take our club girls and boys out to the sand for some fun. The boys discovered the fun of jumping from the porch into the sand, while the girls took delight in keeping house and store, making pies, cakes and cookies.

When Mr. Brown left at five o'clock the boys used their imagination in building castles with great underground passages. Then both the girls and boys wanted to jump, so they jumped while I guarded. Movie time came but still they loathed to leave the sand.

The next morning the kindergarten children enjoyed the playhouse, even if most of the sand had been removed by the janitor and children. By evening the sand was gone, but not the children. Necessity said, "What are you going to do for them?" So from one saw horse and the top board of a home-made kindergarten table, a good see-saw was made on which at least a dozen small children could ride. Next came a long board which was quickly converted into a slide. This took the interest of almost all and the waiting line extended across the alley. Mr. Brown lifted the children up and started them while I stood where I could catch them, trying to see that none were hurt.

Mothers and fathers came to watch with interest what was almost a miracle to them—that two young people through love could control and help over one hundred twenty children have a good time. "Good", "Fine for children", "Children like you because you are good to them", "Make my boy come to eat", were some of the comments they made.

The sand is gone but the playground is open two evenings a week and from it comes more interest in the Brotherhood House, more children off the street, more practical contacts with mothers, as well as giving the girls a chance to express their motto of "Kindness to Others".

"Hurrah for the load of sand!"

BEULAH E. DEMING.

The Story of Abe Yusaloff

ABE YUSALOFF was a Jewish boy of twelve, living in the center of the city of Chicago. The old house where he lived stood on a busy street in the ghetto district. Abe was naturally full of life and was always active. His curly head was always seen wherever anything unusual occurred near his home. Like most of his friends he had, on numerous occasions, taken things that did not belong to him. On one such occasion he was caught by a policeman. This was the beginning of his criminal life.

Although he was released on probation by the judge, all the people in his neighborhood regarded him as a very bad boy. Abe was the leader of a gang of boys who found their chief enjoyment in tormenting people. He could not leave school or enter the pool room until he was fourteen, so he contented himself with other sports.

At this time a new diversion presented itself. The United Christian Missionary Society had bought a building near Abe's home and the sign on the front stated that the formal opening would occur that night. Abe gathered his gang together in the alley.

"You'se all know about the big doin's at the Jesus House up the street," said he. "Let's all go there and run 'em out." "Hurrah for Youssy", cried Ralph Boilek. "We'll show 'em where to get off."

Accordingly, soon after supper the bunch met in the alley and went over to the Brotherhood House. There they were surprised to find that a charge of fifteen cents was being made for the first meeting. At first this broke up the plans because the mischief they had planned was all to occur inside, after the meeting started.

Abe soon thought of another plan that seemed almost as good.

"Let's all get small stones and sticks and tick-tack the windows," said he.

Accordingly the boys scattered and soon assembled again with this ammunition in their hands and pockets, together with old pans and boilers. All during the meeting the boys yelled and pounded their rude drums and peppered the house with stones, but they did not succeed in rousing the anger of the inmates.

* * * *

Six months have passed, during which Abe and all his gang have become very friendly to the "Jesus House." At first they came in as a club, later they became ushers in the weekly moving picture shows, and now all are working hard to qualify as Boy Scouts. They are trusted helpers in all the work of the House and no task is too hard for them to tackle.

DAVID T. BROWN.

The Haunted House

(*Concluded from page* 21.)

it who loves and understands the spirit of youth. Given this spirit and a child in need of a friend, and you have the essentials of a Social Center. "What is your Community House, anyway?" we are often asked. We sometimes try to define it thus: "It is a device for projecting Christian personality into a place where it is most needed." If we were asked for one picture most expressive of our work, we should offer a scene we chanced upon in early twilight, soon after we came to the Community House. There in a protected corner of the front steps, a little aside from the turmoil of the streets, sat Bertha Merrill reading a story to a little Italian girl sitting close, very close, beside her.

These, then, are other spirits which haunt the house on Second Avenue: Christian leaders, responsive immigrant children and their folk. From the time when Miss Merrill, brought here by the American Christian Missionary Society, went out alone to make the first conquests, our staff of workers and our "community" have enlarged. One hundred fifty children and young people are with us most of their idle hours. A hundred more visit us frequently and numbers of others are touched by our personal and house activities. Many nationalities are represented. We have Italians in largest numbers, as well as Russians, Poles, Hebrews and others. They are all true Americans or want to be. It is our task to help them by supplementing the impossible task of parents and teachers.

Our activities are many. We work, play, study, sing, draw, cook, sew, picnic and camp together. Our work has many by-products, but the one great end is Christian character. We employ many methods but back of them all is genuine Christian friendship. We covet but one motive and that, we trust, partakes of the motive of Him who ministered to the multitudes.

"But what definitely Christian work do you do?" occasionally someone questions. Why, we feel all ministry in the spirit of Christ is definitely Christian. Moreover, our Sunday school, Weekday and Daily Vacation Bible schools, reaching over half our constituency, offer definite Christian worship and instruction. We try to remember that Jesus ministered in deed to all who came: He preached in word to all who would listen, but it was only a few whom by personal, loving contact, He could take all the way with Him. Who would have Him neglect the many because He could not make disciples of all? It may be it was His generous service to the many which completely won the few.

Come down and visit the haunted house some day and get acquainted with the "ha'nts." Our house is neither beautiful nor overly convenient. It is still old and rambling. (Such work as ours has a mania for starting in old houses.) We "ha'nts" love it, though, not for what it is but for what it promises. It was intended only as a beginning. Now, used to its capacity, it gives promise of a better "character plant," where equipment will multiply the power of personality, and beauty and order will add their appeal. Come!

Old Letters of Rare Value

By MARY J. JUDSON

Packet Number 8

THE work of Negro education and evangelization among our people was taken over by the Christian Woman's Board of Missions in 1900. It had previously been carried by the American Christian Missionary Society under the guidance of C. C. Smith of Cincinnati, Ohio, who continued to have charge of it. He was able to give dignity and prominence to a not always popular work, and was listened to with the greatest respect and deference in our conventions. His daughter, Gertrude, was his devoted helper and their companionship with each other was constant and very beautiful. With a spiritual nature he saw other heights beyond to which he looked with longing. In the following excerpt from a letter written May 20, 1904, we get a much appreciated glimpse of his heart and his love of nature:

> I do not know much about God, but I know it is good to do what Christ wants us to do and to try to help. I am just a child trying to help, and in this I am happy. I had another good day in the woods at Cato—such a grand old wood on a lake—and got away from folks. I think I found God there among the hemlocks and the birds.

The Southern Christian Institute located near the town of Edwards, Mississippi, is an industrial training school for Negroes and has been doing a fine work for many years. J. B. Lehman and wife have rendered efficient service there for a long time and have carried a heavy responsibility. The following from a letter written to the Executive Committee, December 19, 1897, indicates the fine spirit in which he was doing his work:

> Our work is one for which we expect the world to wait at least a hundred years to see the full results. But we know our Savior came to redeem the world, that the song of his salvation shall be sung around the world. It is a most wonderful thing that He has permitted us to have a part in this wonderful work—we, participants in that which Abraham could see only by faith. Yours in the Name which blesses and keeps us all unto His great day.

Mrs. Elizabeth Ross—so well known to our people—with her husband, A. T. Ross, spent some time in the work at Edwards and endeared herself to all hearts. We are happy in having this characteristic bit of humor from her pen written to Mrs. Helen E. Moses, November 14, 1901:

> I am confidently expecting you here for Thanksgiving. Nineteen turkeys are strutting around these premises, all unmindful of their impending fate. I have five new girls—one of them the cutest little dining-room girl. She introduced me to her mother as "Miss Ross, my dear little white misstus". Sunday, when I was ready for church she said: "Girls, come look at Miss Ross, she sho looks fine. I ain't seed no white

United Society Commission in Jamaica

Mrs. Effie L. Cunningham, S. E. Fisher, Leslie Wolfe, C. M. Yocum, Mrs. C's mother, Mrs. Harris, and Mrs. Yocum.

woman in all dese parts dat could hold a candle to my miss-tus'', and Mr. Ross was afraid I'd be late to church, waiting to hear her say it again.

It was in the goodly fellowship of the Southern Christian Institute and largely under the fostering care of Mrs. Ross that Jacob Kenoly developed his purpose to carry the gospel to Africa. He said of Mrs. Ross that she had a gift from Heaven which tended to make burdens light. I am glad to introduce here a brief message from him, written in Africa, which shows so well his spirit.

The natives have cried to their gods whose ears are deaf to their cries and whose eyes are blind to their tears and who have shown no sympathy whatever, but they hear of a God who is full of love and sympathy and they stand in this African land by the millions with out-stretched hands to those who would be instrumental in carrying to them a nobler and a sweeter life.

I can say, while I live in Africa, let me make every possible sacrifice to heal their broken hearts and bring light around their way, and if I must die in Africa, let me die in active service for this cause—then I know I will be happy.

During all the years of J. B. Lehman's service his wife was by his side to help bear the burden. Mrs. Ross gave expression to her estimate of her in a few well chosen words written October 17, 1900:

Mrs. Lehman is the same constant, true worker—she is just exceptional. She and I have lived here together for nearly four years without a hard thought. Our souls are knit together in love. I don't know another woman who would fill that place as she does. She is the balance wheel of the whole institution.

It was the policy of the Board for some time to bring a few young men from Jamaica to be educated at the Southern Christian Institute and finally to spend some time in college at Eureka, Illinois. One of these young men, Louis Thomas, wrote his appreciation June 11, 1898:

I have been promising myself ever since my arrival in the States that I would write and thank the ladies of the C. W. B. M. for their deep interest in Jamaica, for what they have done and are still doing. I pray that such faithful, earnest, consecrated efforts for the advancement of primitive Christianity and for the salvation of dying men and women, may be abundantly blessed in that day when the Master shall make up His jewels.

The Louisville Bible School, under the guidance of A. J. Thomson, did a fine work through quite a long period for negro young men preparing for the ministry. Here is his wish for other workers, written January 3, 1908:

May our common Father reward you all with the full realization in your own experiences of all of the good things you are wishing for others.

A school was opened in Martinsville, Virginia, in 1900 with James H. Thomas as principal, which position he still holds. We find this good word of his:

We cannot tell you how glad we are that our work here is giving pleasure and satisfaction. Brother Smith's visit to us gave new life and encouragement to us all and was exceedingly helpful in other ways. The majority of our students had never seen him before, and so hardly knew what to make of such a gentle, lovable, enthusiastic spirit as his. He is still the chief topic of their conversation. Some were heard to say, after his lecture on Jacob Kenoly, that they could have listened until sun-up and not grown tired or sleepy.

One of the good friends and helpers of his race in all efforts for their advancement is Preston Taylor of Nashville, Tennessee. The following from his pen shows how he encouraged others to make their best effort:

Remember that it will take every opportunity that we may possess to reach the prize. We must not count bad weather, nor mishaps, nor dullness of times; but we must raise the desired amount, or our mission will be called a failure. Put every man, woman and child to work, and see that everybody does his whole duty; and don't forget to ask the brethren's prayers that the Lord may give the increase.

Torrington Church of Christ, Kingston, Jamaica

Christian Unity and Religious Education

By H. C. ARMSTRONG

UNDER the challenging title "Christian Unity, Its Principles and Possibilities," the Committee on the War and the Religious Outlook has just published what will undoubtedly be its most important report. The work comprises a book of nearly four hundred pages and deals in a thorough and comprehensive way with the many factors and movements of the vital question of unity. Concerning it the publishers say, "Christian unity is in the foreground of present day Christian interest. This book analyzes underlying motives and characteristic expressions of church unity, weighs the obstacles which impede and the helpful influences which reinforce the movement. It presents guiding principles that will lead to wise, constructive and permanent work. It is marked by the courageous thinking and clear, accurate statement which have made noteworthy the other reports already prepared by the Committee on the War and the Religious Outlook."

Perhaps there is no field of the work of the church in which the need of unity is more pressing than that of religious education. The chapter of the report which deals with this phase of the question and from which the following paragraphs are taken is of special interest.

The Union Sunday School Movement

The Sunday school movement in America had its beginning in an effort that was regardless of denominational lines. For purposes of historical record it should be regarded as dating from the organization of "The Society for the Institution and Support of First Day or Sunday Schools" in Philadelphia in 1790. The society was a voluntary one, made up of Christians of various churches, outside of official ecclesiastical sanction. This was followed by the organization of the "New York Sunday School Union" in 1816 and the "Philadelphia Sunday School Union" in 1817. The rapid spread of the movement and the multiplication of "union" societies for its further promotion and support led in 1824 to the founding of the "American Sunday School Union." Its stated objects were "to concentrate the efforts of Sabbath school associations in different sections of the country; to strengthen the hands of the friends of pious instruction on the Lord's Day; to disseminate useful information; to circulate moral and religious publications in every part of the land; and to endeavor to plant a Sunday school wherever there is a population."

The Development of Cooperation

At the initiative of the American Sunday School Union there was held in 1832 the first national convention of Sunday school leaders, which in 1869 became an established triennial feature (since 1914, quadrennial) of the organized cooperative work in this field. Beginning with 1875 these gatherings assumed international scope, and have since been designated International Sunday School Conventions. Parallel with the development of these conventions was that of Sunday school teachers' institutes, dating from 1861 and patterned after similar gatherings of public school teachers. The organization of state and county Sunday school associations began in 1856. The National Convention of 1869 created a permanent Executive Committee, out of which and around which has grown up the larger association which since 1872—the date of the adoption of the International Uniform Sunday School Lessons and the appointment of the International Sunday School Lesson Committee—has been known as the International Sunday School Association.

The urgent need for closer official cooperation resulted first in the organization of the Sunday School Editorial Association in 1901, which in 1910 became the Sunday School Council of Evangelical Denominations, the first organization representing the two fundamental principles of, first, denominational autonomy in matters of Sunday school administration and instruction, and, second, direct cooperative control by the denominations of union activities.

During the early months of the year 1920 final agreement was reached by the International Sunday School Association and the Sunday School Council with regard to the reorganization of both of these bodies. Their actual reorganization on the basis of the agreement reached was begun at a meeting in Buffalo in June. In accordance with the provisions of this reorganization, the denominational Sunday school boards will hereafter appoint, and have since appointed, half of the members of the Executive Committee of the International Association. The other half will be elected as heretofore by states and provinces. The same division of representation applies to membership in the reorganized state associations, and by implication to county and city associations also. At the same time the Sunday School Council, which heretofore has consisted wholly of the official Sunday school representatives of denominational boards and societies, has now admitted into its membership field representatives of organized Sunday school work, both denominational and interdenominational. This procedure is understood to be a first step towards a complete merging of the two organizations, the Association and the Council, "under a new charter and with a new name."

The Present Necessity for Greater Cooperation

The significance of these adjustments in organization arises from the fact that they have been deliberately made in the interest of Christian unity and greater efficiency in service. They have been consummated at a time when the churches, after the World War, are all alike facing both a national crisis and a world opportunity in religious education. We have not yet discovered the possibilities inherent in a program of Christian teaching that shall succeed in enlisting the religious purposes and training activities of united Christianity for the aggressive world-wide promotion of Christian democracy, which is the democracy of service. That discovery needs now to be made and a more adequate program of religious education for the new age attempted. In the formulation of such a program and in its execution the Sunday school forces of North America may rightly be expected to lead the way. They can do so adequately only as they are effectively united.

Much has already been accomplished by way of preparation. The principles and ideals of religious nurture and training are gradually becoming fairly well established. The better tools and equipment that are necessary, including materials of instruction, are rapidly gaining recognition and acceptance. The development of the curriculum is proceeding satisfactorily. The type of architecture, housing facilities and equipment are yielding to the demand for educational efficiency. Trained teachers are increasing in numbers and will soon be considered indispensable. With these gains made, with the entire program of the church school upon a sound religious and educational basis, the larger mission and responsibility of the church to the whole community should once more be made a focal point of intelligent effort. Concretely, this will mean a revival of religious nurture in the home. It will mean a new appreciation and a fuller appropriation of the religious values in public school subjects and the opportunities for character formation through the public school. It will mean interchurch cooperation in providing church school facilities with systematic religious instruction for all the children of the community, so distributed with regard to time and place as to make this instruction easily accessible to all. It will mean the prompt extension and supplementing of the work of the Sunday school through week-day classes in religious education. But this approach to the community and this impact upon it cannot be made by the churches separately. A united program is simply indispensable.

The Young People's Conference, William Woods College, Fulton, Missouri, June 6 to 13

There were 61 young people enrolled representing 32 churches throughout the Central Western District. The daily program consisted of classes in Bible Study, Church History, Sunday School Specialization, Foreign Missions, Home Missions, Circle Work, Endeavor Work, and Four-fold Charting. Recreational features, with games of every sort and swimming parties occupied the early morning and mid-afternoon periods. There were nine district chairmen elected to promote the interest in the conference next year. Officers elected were, President, Roger Giha, Independence, Missouri, Vice-President, Miss Betsy Worrell, Mexico, Missouri, Secretary and Treasurer, Miss Lucile Heim, St. Louis, Missouri. There is work to do and the young people must be trained to do it. Similar conferences have been held at Eureka College, Eureka, Illinois, Hamilton College, Lexington, Kentucky, and Tipi-Wakan, Wisconsin. Fine attendance and keen interest with excellent results being reported in each case. Conferences will also be held at Crystal Beach, Michigan, August 1-6, Bethany Park, Indiana, August 8-14, and Lake View Assembly, East Enid, Oklahoma, July 24-31. At the Lexington conference and school of methods 151 students were enrolled from 52 churches. The slogan there for next year is, "Three hundred strong, ten honor roll students."

Russian Evangelical Christian Church of New York and New Jersey

The above picture shows a gathering of Russian groups from Bayonne, Manville, Newark and Trenton, N. J., meeting with their brethren in New York City. After this picture was taken the entire company of nearly two hundred went to Central Church, seventy-five blocks away, where seven adults were baptized. At the time of this meeting John Johnson was visiting them from Chicago. S. P. Handzuck, the present pastor, is seated at Brother Johnson's left. He is doing a good work among his people. This is the group which recently raised $225 in response to Alexander Prokanoff's appeal for Bibles to distribute in Petrograd. We were fortunate enough to secure a grant of a like amount from the American Bible Society, and are sending over 700 copies of the Scriptures to Prokanoff by way of the Y. M. C. A. at Reval. The Russian rooms at the Community House serve them not only as a place of worship, but also as a centre where Russians from many nearby cities may get together.

A. W. Van Dervort,
Superintendent of Immigrant Work.

Archibald McLean—Two Dreams

A LOVING TRIBUTE BY AN OCTOGENARIAN

W. T. Moore

He had a dream of earthly joy,
And this made strong his manly pride:
But soon this happy vision died,
What seemed pure gold turned to alloy.

Dreams may mean God's whispering low,
They sometimes mark the path of truth,
Especially in days of youth,
So things important youth may know.

Day dreams! eavesdroppers from the skies!
They visit us to help our needs,
And when our growth is killed by weeds,
These day dreams bid the dead arise.

Some wear their hearts upon their sleeve,
Expose themselves to public view;
While others are too proud and true
To tell the world just why they grieve.

'Tis heart-life, after all, that makes
Great heroes in this mortal strife:
The noblest consecrated life
Comes when the heart is bowed and breaks.

Our intellects are vain and wild,
They lead us in forbidden ways;
The broken heart can cure our craze,
And give us faith just as a child.

Our sainted brother came this road,
By which he rose to vision clear,
His love for Christ cast out all fear,
Nor was the cross too great a load.

His sore affliction made him strong,
His work became his chief delight,
He soon gained courage for his fight,
In after years, against the wrong.

One day he had another dream,
He saw the world in darkest night,
And heard the voice—"Let there be light,"
His soul caught up the gospel beam.

He now gave up all earthly ease,
He only gloried in the Cross,
And this, no matter gain, or loss,
He simply sought his Lord to please.

The gospel which he loved to preach,
Though simple in its word and deed,
Was comprehensive as a creed,
For all within its mighty reach.

He preached no hard Procrustean bed,
By which to measure human souls,
Its breadth was wide as are the poles,
Its depth reached down to raise the dead.

His manner was somewhat unique,
In pulpit or the social crowd,
No matter whether soft or loud,
The people gladly heard him speak.

His message was supremely great,
His earnestness set words on fire;
He always brought our heaven nigher,
When speaking of the heavenly state.

Three presidents have passed away,
These—Errett, Loos and A. McLean,
Our loss is their eternal gain,
Our night their everlasting day.

Atlas is gone to Hesperides,
Can any now hold up the skies?
Or who can stand where danger lies
To guide the ship when on the seas?

Ulysses dead! Who'll fight the foe?
Can any bear his weighty shield?
Can some one on the battle field
Be found to bend his matchless bow?

Achilles fallen! Who now will slay
The modern Hector on the field,
Or make the anti-Christian yield,
And mission-skeptics stand at bay?

Kind Providence will not forsake
His faithful soldiers in their need;
He still will give them men to lead,
If they his mercies freely take.

McLean knew well this faithful Friend,
And trusted him both day and night,
And in the thickest of the fight
On God's strong arm he did depend.

He knew no bounds within the world,
Where Christ's great gospel should not go,
He felt its banner would o'erthrow
All evil where it is unfurled.

He gave his life for this great plea,
And worked unceasingly to find
The men and women of like mind
To carry it o'er land and sea.

He saw much work already done,
Though death cut short his view complete,
And now there should be no retreat,
The final victory must be won.

On sentry-watch he never slept,
The Bible was his constant guide:
In this he knew how to confide:
The gospel faith he always kept.

His faith lived on the mountain's height,
His vision was distinctly clear:
His home was in the atmosphere
Where all is pure, and sweet, and bright.

His web of life, divinely made,
Was woven in the looms of light,
Each thread was tested by the right,
And all with burnished gold o'erlaid.

He's gone to join the hosts above,
We'll hear no more on earth his voice,
But we can in his hope rejoice,
And conquer, as he did, by love.

His name needs no persuasion strong,
To make it stand immortal here,
Nor need we shed a single tear,
Or chant his praises in our song.

And now, if we would spread his fame,
And save his work from sad decay,
We'll carry on that work today,
And thus add glory to his name.

William T. Moore

The author of the poem on this page modestly calls himself an octogenarian but really has eighty-eight years to his credit. The poem was read at the McLean Memorial service in St. Petersburg, Florida, March 6, 1921. The photograph was made at Cincinnati during the International Convention of 1919. Dr. Moore is living in gracious retirement at Clearwater, Florida, his strength constantly renewed by the devoted care and affection of Mrs. Moore.

Particular significance attaches to these verses when we recall that Dr. Moore was the prime mover in the organization of the Foreign Christian Missionary Society, being at that time pastor of the Central Church, Cincinnati, whose cathedral-like building was erected during his pastorate. Later he was pastor for several years of the West London Tabernacle, our leading church in England, and editor of the *Christian Commonwealth*, a weekly paper of wide influence in Great Britain. Among his most widely known books are The Living Pulpit, published over fifty years ago, and A Comprehensive History of the Disciples of Christ.

To Missionary Women Everywhere

THE effectiveness of Christianity throughout the world will be just what Church people determine that it shall be. The world will be evangelized, right governmental conditions made possible, and world peace secured when Christians say that it shall be done.

Local Missionary Societies are likely to minimize the power of their work. To those who have wrought faithfully through the years there should be great gratification over the increased and ever increasing activity of the whole church along the lines of missionary service. "The height of our ideals, the depth of our convictions, the breadth of our sympathies, and the length of our activities" determine the progress of the Kingdom on earth.

The immediate task before the missionary women of the church is to bring vision and the realization of responsibility to the women who are not yet enlisted. This is an even greater task than raising money for immediate support of the work, essential as that is.

We wish to urge two outstanding lines of activity for all Missionary Societies for the ensuing year, looking toward the enlistment of the entire womanhood of the church.

First, the regular missionary meetings must be made live, up-to-date, business-like and replete with interesting news and significant information. The new programs, their increased scope, the new features introduced, and the abundant supply of topic leaflets bringing fresh and challenging information have all been provided with the thought of enabling local societies to make their regular meetings most instructive and inspirational. Every society is urged to secure the full quota of Program Helps, and to make the ensuing year's work tell mightily for the Kingdom. These should be ordered at once if not already in hand. Most of all there should be in every meeting the deep spiritual tone that will awaken desire for purer and more devoted living.

Second, all women in the Missionary Society who are realizing the importance of Christian work throughout the world will need to come to definite consecration of time and personality for the winning of others. Continuous cultivation of the indifferent through every tactful influence will win. Penciled articles in WORLD CALL and in leaflets handed to friends whom we wish to interest will help. This whole matter is one for personal interest, effort and prayer, not only on the part of officers and division leaders, but on the part of all interested women. There is no limit to what may be accomplished where the women definitely determine that they will make the local church missionary, and will work and plan and pray accordingly.

Stewardship of personality is vastly more essential and difficult than stewardship in material things. This is the price which Christ is asking us to pay for the transcendent accomplishment of a regenerated world.

J. M. S.

A Reading Circle for Young People

A First Year Reading Course for use of Young People's Classes, Missionary Circles and Christian Endeavor Societies is suggested consisting of the books announced below.

1 ANCIENT PEOPLE AT NEW TASKS, 50 cents, 75 cents, Willard Price.

"A story of the industrial revolution, which during the last fifty years has shaken North America and Europe to their foundations and is today, sweeping irresistibly through South America and the Orient. The East fell asleep to the chiming of medieval temple bells. Now she awakes to the scream of the factory siren, the roar of modern machinery, the rumble of train and tractor, the booming of dynamite in her once silent mountains." This gives fresh assurance of the tremendous, world-transforming power which lies in the humble hands of the Christian missionary.

2. THE DAYS OF JUNE, 75 cents, Mary Cullen White.

It is the life story of a young Southern girl who, in spite of opposition, went to China as a missionary. Her experiences are told in a natural everyday sort of way that holds the reader from start to finish.

3. CONSCRIPTS OF CONSCIENCE, $1.00, Caroline Atwater Mason.

A plea in story form for volunteers for medical mission work in the Orient by a writer of recognized literary gifts. The heroic, the sacrificial, have been in continual evidence during our World War. A parallel field of opportunity is here presented with every promise of equal stimulus of peace. It is indeed a story with a purpose.

4. DAD'S LETTERS ON A WORLD JOURNEY, $1.35, Bert Wilson.

A book that has received the enthusiastic praise of everyone who has read it. Some say a better book than Roosevelt's letters to his children. One man in writing to Mr. Wilson about this book says, "When I read your 'Tiger Story,' you had me keyed up to the highest pitch and when the crocodile's jaws snapped I came down with a dull thud. I wouldn't have missed reading it for a great deal."

5. AN AFRICAN TRAIL, 40 cents, 60 cents, Jean Kenyon Mackenzie.

This is a book about a neighborhood—a neighborhood like many others in the forests of equatorial Africa. It is about a tribe, one like many others of the tribes of the Bantu people of Africa. It is a book of adventure which repeats itself wherever the word of God makes entrance into a neighborhood of those forests and addresses itself to those tribes.

6. WORLD FRIENDSHIP, INC., 50 cents, 75 cents, J. Lovell Murray.

A general introduction to the whole subject of foreign missions has been long needed for young people. Within the compass of this single volume is a treatment of present day practice in foreign missions which demonstrates how the forces of Christianity are addressing themselves to all phases of human life and need.

7. THE MEANING OF SERVICE, $1.00, Harry Emerson Fosdick.

Today's problems are calling for a type of Christianity which expresses itself in serviceable action. A life that rightly conceives of Prayer, that is dominated by Faith, must be serviceable. This book is a call for the complete expression of the Christian life through service. Daily reading and study for twelve weeks.

8. THE TRAIL TO THE HEARTS OF MEN, 75 cents, Abe Cory.

A story of the East and West. A Missionary novel, gripping one from the very first. No one can lay down the book without feeling deeply interested in the work of world-wide missions. It has in it a wonderful appeal for life service in a great unselfish cause.

9. IN BETHANY HOUSE—A Story of Social Service—$1.25, Mary Elizabeth Smith.

"Without any plot at all this book would be worth reading: its earnestness, its healthy optimism, its breadth of outlook and its sympathetic insight into the depths of the human heart all are most impressive."

10. WHERE THE BOOK SPEAKS, 75 cents, A. McLean.

This book is recognized wherever the English language is spoken as an authority on the Bible and missions.

11. EPOCH MAKERS OF MODERN MISSIONS, 75 cents, A. McLean.

This is the finest collection of brief missionary biographies in existence. There is an element of freshness and charm about these biographies which is unusual.

12. ANN OF AVA, 50 cents, Ethel Daniels Hubbard.

A story of the life of Ann Hasseltine Judson from its beginning in the hill village of New England to its close in the jungle village of Burma.

13. A ROAD OF REMEMBRANCE, $1.25, "Mother" Ross.

It is like having the gay, whimsical, lovable, Christ-like Mother Ross at one's side, to read her memories of the "milestones" of her busy and profitable life. Her quaint sayings, remembered by all who have heard her addresses, the verses she loves, her wise and good philosophy, the account of her association with some of the great ones of earth, her rich store of personal experiences—all go to make this truly delightful volume a valuable addition to the growing list of books written by our people.

14. SITA —A Story of Child-Marriage Fetters $1.00, Olivia A. Baldwin.

This story deals most effectively with the stress and struggle of an Indian famine, and the pathetic condition of India's daughters fettered by child-marriage and child-widowhood.

15. PIONEERING IN TIBET, $1.25, Dr. A. L. Shelton.

The chronicles of the most widely known missionary of modern times containing an account of his sixty-six days as the captive of a notorious band of robbers in Western China. This book should be read by every Disciple.

16. THE LIGHT ON THE HILL, A Tale of the Mountains, $1.25, Martha S. Gielow.

This story is an interpretation of heartache and joy. The insight comes from intimate acquaintance with the pathos and potency of our Saxon log-cabin kin, dwelling in the southern Appalachians.

17. THE BIG BROTHER OF SABIN STREET, $1.25, G. H. Thurston.

This is a fascinating story of how an older young man took upon himself the task of brothering unfortunate boys and young men of his community and multiplied his life many times by the ideals which he helped to build into the life of these younger fellows. It is a book of great interest and challenge to all young people who are honestly striving to make their life count through the friendships they make.

18. THE LADY OF THE DECORATION $1.25, Frances Little.

The story of a woman who forgot herself in service. It has all the charm of Japan and is filled with fine courage mingled with a sense of humor that saves many situations.

19. THE BISHOP'S CONVERSION, $1.25, Mrs. Ellen Maxwell.

Very few books have equalled "The Bishop's Conversion" in portraying the depressing conditions in India. This book should be read by all who wish for a wider missionary vision.

20. THE KINGDOM AND THE NATIONS, 50 cents, 75 cents, Eric M. North.

This book presents the sequel to the entrance of God's World in pagan and non-Christian lands. In it we trace Christian Missions and attending social progress throughout the world. In this book the Christian message is weighed over against the burdens, needs, and problems of every land.

Short Poems for Memorizing

The House by the Side of the Road, from "High Tide," by Sam Walter Foss.

America—Messiah of the Nations, by James Whitcomb Riley.

Darkness and Light, by John Oxenham.

One Hundred and Twenty-First Psalm.

A Man Must Live, Author Unknown.

The Man With the Hoe, Edwin Markham.

Suggestions for Reading Circles

1. The "Reading Circle" may be inaugurated with any month, reports being sent in with the completion of the year's work.

2. Plan for, and announce in the beginning, the holding of a special meeting for book reviews and the recitation of poems, perhaps at some social occasion.

3. The above list of books will be a great enrichment to any local missionary library. Where local organizations wish to purchase the entire list a discount of 10 per cent will be allowed.

Suggestions for Readers

1. Sign up for the first year READING-CIRCLE COURSE with the Department of Missionary Education of the United Christian Missionary Society.

2. Memorize the six short poems suggested.

3. Read at least twelve of the books recommended.

4. Be ready to recite the poems and to report upon your reading at the book review meeting arranged for by your Class or Society.

5. An attractive picture, "Christ in Gethsemane," or another equally desirable, will be given to all Reading Circle members who have learned the poems and done the reading. This picture will be awarded on the recommendation of the teacher of the class or leader of the society who is responsible for seeing that the requirements have been met.

A Church That Had a Program

By M. L. Lawrence

MORE than twenty years ago this church was organized by J. W. Garner who later moved here and served as pastor for several years.

Perkins, Oklahoma, is a small town in the Cimarron Valley. The surrounding country is fertile and the farmers prosperous. The leaders of the church, in the main, are a conservative but substantial people. They have been here since territorial days and have experienced many of the hardships so common to the early settler on this frontier. For this reason they seem to have been satisfied with a church house very inadequate for church growth; a house not commensurate with the progress of the country in general. No Sunday school can do effective work without classrooms and qualified teachers.

The church had been handicapped for several reasons and the members were discouraged, when we came to the ministry more than three years ago. We began at once a remodeling and extension of our plant. Our efforts resulted in doubling our seating capacity in the main auditorium, and an addition of three large class rooms including a basement, well furnished with kitchen and dining room.

This building project was made possible for us by our being able to secure a loan from our Church Extension Board. As is usually the case, the necessary means were not in sight to begin with and being able to secure a loan stimulated interest which led to our success.

Our Church Erection Department is a splendid organization and is very fruitful in establishing churches in new fields. Hundreds of our churches would never have been on the map were it not for this assistance rendered to them in this way. Money thus put to work is really an endowment for the church in general. The small loan we received helped us wonderfully, and had probably been the means of helping many other similar places before it reached us. When we are through with it, on and on it will go to help others.

The best of all was our success on dedication day. We had more than four thousand dollars to raise to put us in the clear. We took short time pledges to cover the loan. The amount was easily raised with a handsome balance which enabled us to install a furnace heating plant.

This building campaign did not, as some supposed, work any hardship upon any one. On the other hand it quickened interest in every department of church work.

I have never seen any churches overworked, but I have seen churches die for the lack of a definite program.

Since we have provided conveniences for community gatherings the church has become a social center as well as a place of worship. Especially is this true with our young people. Their social relations are being supervised by, and under the influence of the church.

There are always those who say "it can't be done," but any forward step requires an optimist to launch it. Greater results for good always follow, than we expect when we start.

This church is thoroughly evangelical We have practiced group evangelism. Some of the best material in the church has been secured in this way. Our experience has been that any church will prosper if it becomes the salt of the earth in the community where it is located.

What we have done here can be done by other brethren under similar conditions. With a definite program, a worthy cause, the primitive gospel, a love for the souls of men, a living faith and a determination, success will surely come.

President Paul Honored

DURING the year President Charles T. Paul, of the College of Missions, was made a member of the American Oriental Society, in recognition of his contribution to the study of Buddhism. He was also elected a Fellow of the Royal Geographical Society of London, England, having become a foremost authority on the topography and history of Central Asia, through his many years' researches on Tibet. His interest in Tibet began with his acquaintance with the celebrated Dutch Missionary, Petrus Rijnhart.

In addition to his teaching and administrative work as head of the College of Missions President Paul has recently written the leading historical article on Foreign Missions for the new Dictionary of Religion and Ethics to be published this coming autumn by the University of Chicago Press. He has also contributed to "The Moslem World" a brilliant review of Dr. Traugott Mann's German eulogy of Mohammedanism entitled "Der Islam Einst Und Jetzt." The Board of Missionary Preparation has appointed him chairman of a committee to revise its reports on the preparation needed by future missionaries to Japan, China, India, Occania, Africa, the Near East and Latin America. At the instance of Mr. J. H. Oldham, editor of the *International Missionary Review*, he is preparing important articles for that periodical.

The Committee on Recommendations of the International Convention

I HAVE written each State and Provincial Secretary two letters on the selection of representatives on the Committee on Recommendations of the International Convention. I have to date received notification of the selection by the following States and Provinces: Iowa, Texas, Louisiana, Ohio, Arizona, Colorado, Maryland and Delaware and District of Columbia, New York and New Jersey, Eastern Pennsylvania, Arkansas, Georgia, New Brunswick and Nova Scotia, Virginia, Florida, New Mexico and West Texas, North Carolina.

It is of the utmost importance that every State and Province have its representatives selected to serve on this Committee as there will be matters of the most vital interest coming before the committee for its careful study. I earnestly hope that every State and Province will immediately select their representatives and notify me of their names and addresses as it is our purpose this year to send copies of all reports to the members of the Committee in advance of the Winona Lake Convention.

GRAHAM FRANK
General Secretary.
Central Christian Church,
Dallas, Texas.

Frozen Credits and Thawing Churches

(*Concluded from page* 15.)

ardy, and its future is hanging in the balance. The most successful church in this territory is being penalized because of its success, defeated in the exercise of its faith, gripped by the icy hand of frozen credits.

There is another condition produced by this present economic stress to which our board has been unable to give attention, but which deserves an equal emphasis. The churches are everywhere face to face with the problem of housing the preacher. For five years there has been very little building of homes. Rents have increased by leaps and bounds. The pastor must live in a good house and in a favorable location. Being subject to these conditions, he has been the first to be hit with these advancing rents. In cases where salaries have advanced it will be found that rents have increased out of all pace with the increase in salaries.

This situation has much to do with the discontent of the ministerial family, leads to an ineffective ministry, short pastorates, and the consequent loss occasioned by, what the manufacturer would call, our excessive "preacher turnover." It is rather hard for a pastor to do efficient work over a long term of years in a community where his wife has to face the humiliation of the semi-annual ride on the back end of a dray wagon. To assist our growing congregations in building homes for the preacher and his family would do as much as any other one thing to increase the length of pastorates and reduce our tragic shortage of pastoral oversight.

The growing activity of the churches, the retarded building programs of the war period, the inadequate housing for our ministry and the present economic condition, all combine to create an emergency demand upon our Department of Church Erection. It is a case in which a multitude of small contributions, gathered from all over the land, will in the aggregate solve a pressing problem. To give anything less than $100,000 for the September offering would be to miss the greatest opportunity in all our history to help our brotherhood build.

Some By-Products of Church Extension

(*Concluded from page* 13.)

sideration the Board granted me the privilege of sending a telegram informing the people of Paonia that the property would not be sold provided we could reduce the indebtedness to a sum which they named as the largest amount ever loaned to a community with as small a population.

It required fifteen months to reduce the debt to the goal for which we started but their offer afforded the impetus and imparted to us a courage and imbued the creditors with a hope for the final payment of the claims. The vigor with which we went into the work placed the cause upon a plane of respectability. Within the time of the canvass for this amount our membership increased ten times the number with which we began and all departments likewise were similarly increased. Instead of there being no "friendly citizens" all became friendly citizens or zealous members. The house never did sell for a theatre and is in better condition today than the day we took it from under the sheriff's hammer. It is built of solid stone and will continue to be the inspiration of coming generations.

As to the little homily which I started to make at first: All the stones and cement and plaster and framework and furniture and art glass and architecture are not at all to be compared in real merit to the Christian heroism which was engendered as a result of the investment in the Paonia enterprise. People rallied to the work who had never before seriously considered any religious claims upon them worth while. Much individual heroism was called into the Master's use as a result of the struggle. One young lady offered a deed to her little home which represented her weekly earnings for years; one man and his wife were just finishing a new home but, instead of finishing it, they nailed up the doors and windows and gave the money to the church, living in very poor quarters for nearly three years and giving almost everything they could earn in the meantime to the work of the church. One family gave up their home and yet in good faith are staying by the job and while still paying to the church are slowly earning a new home. Not one woman in the church had a new hat for two years or a new dress either unless it was made from an old one. The minister's wife broke under the strain, sustaining a collapse which kept her in bed for the entire period of the world war and until long after the signing of the armistice. Nearly all the time there lay on the bed beside her the Bible, *The Missionary Tidings* and *The Christian-Evangelist*. But she fought the good fight of faith and is being again brought to health. The children did not doubt but are all working in Christian work, growing in efficiency and power. The minister is a man of larger faith and is a better preacher. There are many others whose lives have been wonderfully blessed both directly and indirectly because of the fact that the Church Extension Board came into the North Fork Valley and spoke the proper word at the proper time and spoke it to the "under dog" in one of the hardest fights of the Rockies.

Weekly Messenger

CENTRAL CHRISTIAN CHURCH
SANTA BARBARA, CALIFORNIA

"To Inform Those Who are Interested; to Interest Those Who Ought to Be Informed."

Every Man
Is
Now and Then
What
He Ought to be
All the Time

H. M. STANSIFER, Minister

At Church Study: 9-12 a. m. Except Monday
Phone 1261

Parsonage: 1233 De la Vina Street
Phone 1261

You Are Welcome to All the Services of the Church

Printer's Ink and the Kingdom

Eight points of excellence move us to reproduce this local church paper:

1. The motto on the front of each issue, a sermon in a sentence, new every week.

2. The poem on the back. Sometimes this place is filled with a Parable of Safed the Sage or other striking bit of prose.

3. The order of Sunday services, brief but complete.

4. Announcements and reports, condensed but sufficient.

5. Personal items of the flock, human and discriminating.

6. Facts and observations of the whole Christian world, concentrated and comprehensive.

7. Second class mailing reaches the people before Sunday, at a negligible expense, and stimulates attendance. The privilege is held by making the paper a veritable little magazine, and not merely a bulletin.

8. Artistic but unpretentious printing, on antique finish, India tinted book paper, the pages 6x9 inches.

It costs something both in time and money to produce such a publication, but the money comes back into the treasury, with a good increase, and the labor is more far-reaching and effective than many pastoral efforts that are generally considered indispensable. Possibly the general features are syndicated. If not, they should be.

SILENT BUILDING OF CHARACTER

Souls are built as temples are—
Sunken deep, unseen, unknown
Lies the sure foundation stone,
Then the courses framed to bear
Lift the cloisters pillared fair,
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Adds a charm or leaves a scar

Souls are built as temples are—
Based on Truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar

—*Selected.*

WEEKLY MESSENGER

Vol. 2 SUNDAY, MAY 15, 1921 No. 37

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MORNING WORSHIP

Junior Church meets in Boys' Department, Y. M. C. A. building.

Prelude—Melody in F.....Rubenstein
Doxology. Invocation—Psalm 19:14. Gloria.
Hymn 8—Come, Thou Almighty King.....Wesley
Moment of Meditation and Silent Prayer. Prayer led by the Minister and closing with the Lord's Prayer by all the people.
Anthem—God Is Love.....Nichol
Reading of Scripture Lesson.
Offertory—Cradle Song.....Torjussen
Solo—Life's Garden (by request).....Nancy Lee Vivian
Mrs. Helen M. Barnett
Hymn 47—When I Survey the Wondrous Cross.....Watts
The Cross as a Lever: Its Lifting Power.....Mr Stansifer
Invitation Hymn 292—Jesus, Keep Me Near the Cross..Crosby
Communion Hymn 269. The Lord's Supper
Benediction—Mizpah—Genesis 31:49.
Postlude.....Guilmant

Sunday evening Peter Clarke Macfarlane will be the speaker at the Chautauqua. Mr. Macfarlane was a minister of the Christian Church for a number of years. His father was elder of this church for years and his sister, Miss Isabel, is now secretary of our Church School. Many will want to attend the Chautauqua, so we are planning to have a very short evening service that we may reach the tent by eight o'clock.

Next Tuesday evening, May 17, at 7:30, there will be a County Christian Endeavor Rally held in this church. Mr Harry Allen will be the speaker of the evening You are urged to come.

The business meeting of the League was postponed, because of the Chautauqua, from Thursday of last week to Thursday, the 19th. Be present, ladies, at 2:30 in the church

On Friday evening, May 20, the men of the church will meet and have supper together at the church. After supper a general good time is promised The League will serve the supper Men, make your plans to attend.

We welcome into our Church Family Miss Grace Howland, 1750 Prospect Ave., who is at the Normal School, and Mrs. T. W Sloan, 1630 Anacapa, wife of our United States Forest Supervisor

We extend our sympathy to the Bodie family in the loss of Mr. Bodie's brother

On Friday evening, May 6th, the League entertained the Christian Endeavorers to one of the nicest dinners ever served in the church. After dinner the Endeavorers had a pleasant social time together

Some People Are Not Liars; They Are Just Economical With the Truth.

Thou Camest Into This World Weeping, While All Around You Smiled; So Live That Thou Mayest Go Out of This World Smiling, While All Around You Weep.

Remember that payments on the building fund began with the month of April. Please do not make it necessary for the Financial Secretary to notify you that your April payment is due Try to keep each month's pledge paid and then the amount will not seem so large

The Church School is badly in need of teachers. A number of our best teachers have moved away If you can teach or will try to teach, give your name to Mr. McAdams. Friends, we need you, and the children need you

Our faithful superintendent of the Junior Department, Miss Mamie Allcott, has been confined to the St. Francis Hospital for the past two weeks. We are glad to report that she is improving and hopes to be with us soon.

At the officers' meeting last Monday night a hearty vote of thanks was extended to Mrs. J B Koch and those who assist her in decorating the church. The lovely flowers and ferns add greatly to our services

The Church School Board will meet on Wednesday night after the mid-week service The officers and teachers of the Church School are expected to be present

Our horizon widens from cradle to home, school, city, county; and with some, perhaps, to the last man.

Christianity's Failure to Abolish War Thus Far Is No Proof That It Will Not Eventually Succeed.

The record of the senior class of Yale College during eight years shows that the non-smokers gained over the smokers in height, weight, and lung capacity The non-smokers were twenty per cent taller than the smokers, twenty-five per cent heavier, and had sixty-five per cent more lung capacity

It is a striking thing that the countries that have a low death rate are the countries which have the benefit of Christianity

Someone has said "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—whatever increases the authority of your body over your mind—that thing, to you, is sin."

Dr Robert E Speer says "The Sabbath rest does not mean idleness; it means work that is all peace."

There is more of heaven on this earth being preached and not so much hell after this life.

The churches of China are growing The church has gained more converts in the past seven years than it gained in the previous seventy years

There are more people in the world today who know not Christ than there were when Christ gave the Great Commission.

Brooklyn could duplicate the medical force on the mission field and have 696 doctors left

Liberality, Rather Than Orthodoxy, Is the Supreme Test of Christianity.

Women's Missionary Societies and Circles

Program Helps

Bible Study

A Missionary Chapter in the Life of Christ —Matt. 9:35-38. (Based upon Chapter Four, "Where The Book Speaks" By A. McLean)

NO one can read the Gospels attentively without being impressed by our Lord's constant activity. He made eight circuits of Galilee. He visited Samaria and Judea and Perea each more than once. We find Him as far north as the parts of Caesarea Philippi. We find Him in the coasts of Tyre and Sidon. We find Him in Galilee of the Gentiles. He was sent to the lost sheep of the house of Israel, and His endeavor was to reach the entire population before His earthly career should close in death. Many followed Him from place to place and listened to Him from day to day. But in the very nature of the case most of the people could not do that. It was necessary for them to remain at home that they might attend to their business and domestic affairs. If they were reached at all, He must go to the cities and villages in which they lived and press the claims of the gospel home to their hearts and consciences.

John the Baptist stationed himself beside the Jordan or at places where there was an abundance of water for baptismal purposes. He waited for the people to go to him. When they went, he preached the baptism of repentance for the remission of sins. If they repented he baptized them. Our Lord's method was different. Instead of waiting for the people to go to Him, He searched them out. At one point the multitude sought after Him, and came unto Him, and would have stayed Him, that he should not go from them. But He said unto them, "I must preach the good tidings of the Kingdom of God to the other cities also; for therefore was I sent."

In his address in the home of Cornelius, Peter referred to Jesus of Nazareth, and told how God anointed Him with the Holy Spirit and with power, and said that He went about doing good, and healing all that were oppressed of the devil; for God was with Him.

This is an admirable summary of the history of the earthly life of our Lord. Buddha is nearly always represented as sitting in a lotus flower; he is in a state of slumber. Here and elsewhere Jesus the Christ is represented as going about from place to place. As He goes He teaches and preaches and heals. He is actively engaged in doing good.

We read in this passage in Matthew that when Jesus saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep without a shepherd. He saw the deepest need of human nature. He saw the moral misery and the spiritual destitution of the people. He was moved with compassion for the multitudes because they were like sheep not having a shepherd. They had no one to conduct them into green pastures and along the still waters. They had no one to protect them. They were thrown down and stretched on the ground. They were exhausted and unable to proceed any further.

It is characteristic of the non-Christian faiths that they distrust and despise the common people. Horace said: "I hate the vulgar crowd, and keep it at a distance." The Brahmin regards himself and is regarded by the lower castes as a god. If he washes his feet the people gladly drink the water. Christ's feeling towards every human soul is that of sympathy. He is not willing that any should perish, but that all should come to a knowledge of the truth. He tasted death for every man. He gave Himself a ransom for all. He loves every soul that He purchased with His own blood.

We claim that we are Christians, disciples of Jesus Christ. If we are Christians we will think and feel and speak and act as Christ did. We will be imitators of Him; we will walk in His steps.

If we are really Christians we will have compassion upon those who are distressed and scattered, as sheep not having a shepherd. Our compassion will assume a practical form. We are told that in the dark lands sin is enthroned and deified and wor-

FIRST YEAR PROGRAM

Mission Fields Around the World

THIRD MONTH

In the Republic of the Orient

HYMN

PRAYER

BUSINESS

DEVOTIONAL PERIOD

Hymn

Bible Study: "There Cometh a Woman of Samaria."

Prayer

SPECIAL MUSIC

LESSON: CHINA

1. Human, and Natural Resources
2. Health Conditions, and Physical Ministry
3. Intellectual Capacities, and Educational Work
4. Religious Tenets, and Christian Evangelism
5. Industry, and the "Gospel of Labor"
6. Social Conditions, and Conservation of Life

DISCUSSION

THROUGH THE EYE GATE

"Echoes from Everywhere," Missionary Review of the World and WORLD CALL.

"China for Christ"

"PRAY YE"

For the native church in China that the Christians may prove steadfast and true; for Christian teachers in sufficient numbers to exert a determining influence on the China of tomorrow; that the church at home may be as zealous for the spread of the Gospel as are the missionaries on the field.

OFFERING AND BENEDICTION

PROGRAM HELPS:

Full set of leaflets on each of the above program topics, 15c;

Pictures for "Through the Eye Gate," 10c;

"Echoes From Everywhere," Missionary Review of the World and WORLD CALL.

Special article in WORLD CALL—"China for Christ."

SECOND YEAR PROGRAM

Applied Christianity, or the Missionaries at Work

THIRD MONTH

Assets or Liabilities?

HYMN

PRAYER

BUSINESS

DEVOTIONAL PERIOD

Hymn

Bible Study: "A Missionary Chapter in the Life of Christ"—Matt. 9:35-38.

SPECIAL MUSIC

From the Rural Districts, the Reservations, the High Hills, and the Sunny South, comes the Second Commission

1. Among the Highlanders
2. With Original Americans
3. Negro Americans
4. "The Little Brown Church"

DISCUSSION

THROUGH THE EYE GATE

ECHOES FROM EVERYWHERE

"PRAY YE"

That the pure blood, American ideals, and stalwart character of our highlanders may be conserved and developed for Christian citizenship; that we may appreciate more keenly our duty to the Indians; that our Negro Americans may become an asset through Christian contact and culture; for cooperation among Christians in rural communities and a realization of the great opportunities in this field

OFFERING AND BENEDICTION

PROGRAM HELPS:

Full set of leaflets on each of the above program topics, 10c;

Pictures for "Through the Eye Gate," 10c;

"Echoes from Everywhere," Missionary Review of the World and WORLD CALL.

SPOKANE UNIVERSITY

shiped. Bishop Foster says, "Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children;—it is the heathen world, the people seen in vision by the prophet, who sit in the region and shadow of death, to whom no light has come, sitting there still through the long, long night, waiting and watching for the morning." There is nothing in the non-Christian faiths that can cleanse the soul, nothing that can give peace to the troubled conscience. There is not a man or woman or child in these dark lands for whom Christ does not have compassion. There is not one that He does not desire to see justified and sanctified and glorified. If we are His disciples we will feel precisely as He feels.

If we are Christians we will pray the Lord of the harvest to send forth laborers into His harvest. Dr. Broadus says that this is the one specific thing that our Lord instructed His disciples to pray for; and that it is the one petition that is seldom heard in public or private worship. The church has forgotten this command of her Founder. We pray for almost everything else; we seldom pray or hear others pray for laborers for the harvest field. Not long ago a man and wife conferred with us about an appointment. They were young people of ability and culture and consecration. They were well qualified for the work to be done. But there was one obstacle in the way of their going. The woman said that before she entered college her father extorted a promise from her that she would not become a missionary after her college course was finished. He did not bind her not to marry a debauchee or a man out of the church or a French Count or an English Marquis or a Russian Grand Duke or an Italian Princelet; there was only one point about which he was greatly concerned, that was, that she should not serve Christ as a missionary. She knew nothing of missions at that time and not knowing anything did not care anything, and readily gave her promise. In college she came in touch with the Volunteer Movement. She wanted to go out as a missionary, but her promise to her father stood in the way and he held her to it. So while their hearts were in this cause they could not go. We are not to think her father is a bad man. He is not a bad man; he is a good man. He is and has been for many years a preacher of the gospel. But he had overlooked this command of his Lord. Had he been offering that petition all his life, he would have thanked and praised God when his child felt called to serve as a missionary.

A stranger from another planet entering one of our churches would not be impressed with the thought that the average church regarded itself as a recruiting station, and that every minister and Sunday school superintendent regarded himself as a recruiting agent. It is for this reason that the supply of men for the ministry at home and for the field abroad is so inadequate. The Lord will not raise up men in sufficient numbers so long as the church fails to realize the need to pray the Lord of the harvest to send forth laborers into His harvest. If He should send them the church would not employ and support them. The present dearth of men is the natural and direct result of a conspicuous lack of prayers. There is only one way in which this dearth can be overcome. Our Lord has pointed out that way. When the church heeds His command and asks in faith and in earnest the men needed for every field will be forthcoming.

Echoes from Everywhere

A Thrilling Experience While Itinerating

Mr. Saunders of the Philippines writes regarding an experience of Miss Adamson while itinerating among some of the mountain villages:

In an accompanying letter she says she was fording a northern river and got in over her depth. She had to swim for it. Her pony also swam. She regained the pony, however, and with some help rode him through. I also had some river crossing to do lately. One mountain stream came well above our waists—we went through arrayed in our white helmets only. We had no ponies. We could not have ridden them through that rage of water anyway. We were glad to hold tightly to the brown hands of our Kalinga guides. But, while we had one or two nasty pinches, we experienced nothing to compare with Miss Adamson's ordeal. Yet she says she enjoyed the itineration on which it occurred and would like to do it over again.

Success in Meeting China Famine Due to Churches

Because of the favorable change in weather in North China which gives promise of an abundant spring crop, where no crop had been anticipated it has seemed unnecessary to continue longer the China famine fund. In expressing his personal appreciation to Mr. Burnham, F. W. Eible writes:

In the early hours of the effort for China, the Committee was dependent almost entirely upon the churches, not only for quick contributions but for the support and approval which made possible the later development of the campaign. I recall very gratefully your prompt and hearty cooperation with us in this initial stage, and wish to express for myself and all those who have been intimately associated with the work, the most hearty thanks. Without in any way detracting from the helpfulness of other organizations, it can be said that the success of this appeal to the American people has been due largely to the cooperation of the church.

From 890 to 8,248 in Twelve Years

The report from the Congo field shows that there are now 8,248 Christians in our special field. The missionaries are expecting that the next report will put it over the 10,000 mark. Herbert Smith writes that it does not seem possible that he should see the members grow from 890 Christians to well over 8,000 in his brief experience. The native offerings increased from $3,400.00 to $4,514.00 and the baptisms during the past year at all our stations were 1,436.

Devoted Service Will Reach Hearts Anywhere

There will be baptisms in the Bayamon Church in Porto Rico, this week, writes Mrs. Perry. It is not known yet just how many there will be. Mr. Carpenter has had several baptisms from the country churches this month. We feel that we are reaching hearts in our gospel service. The third Sunday in the month is our day. We carry them Sunday school papers in Spanish. On our last visit and once before we found the city jail empty.

Where Prohibition Seems Hopeless

Our park meetings began on the 27th and great crowds are always in attendance. They come and hear a little, maybe buy a Bible or a book or tract and go on, seemingly as much interested in the drunken revels of the group next to us as they are in the teachings of Jesus that the pastors are so earnestly offering to them. The Methodists have united with us in this effort and Mr. Abe has been a wonderful leader. His singing is remark-

(*Continued on page 59.*)

Hidden Answers

1. What has been the bane of church architecture?
2. What method was used in the early days to raise money for church buildings? What method is now used in needy fields?
3. What deduction did a correspondent make regarding church buildings?
4. Give the history of the First Christian Church, Oklahoma City.
5. How many churches have been assisted by the Church Extension Board?
6. What was the last written word of Mr. McLean?
7. When was the Chinese Republic established?
8. What is thought to be the greatest forward movement of the present decade in the church?
9. How many missionaries are being sent out this year?
10. What threat does Dr. Shelton make?
11. When was the College of Missions founded?
12. Who is Abe Yusaloff?
13. Whose name is closely associated with the work of Negro education and evangelization?
14. What church bought Bibles to send to Russia?
15. What is the immediate task before the missionary women of the church?

A FINE EXAMPLE OF CHURCH GROWTH

The $20,000 addition to the 1892 building in 1913 was soon outgrown, so the educational building is being added. A. B. Philputt has been pastor for 24 years.

The End of Dr. Shelton's Captor

ALL last winter Dr. A. L. Shelton, of our Tibetan mission, was held by bandits in West China and compelled to share their fugitive life in the mountains until so nearly dead they had to leave him behind under guard. His recovery and escape were marvelous. These two letters will interest all who read that story:

Watervleit, Michigan
June 2, 1921.

Dear Mr. Warren:

I have just received news from Yunnan, China, regarding Yang Tien Fu, the bandit who kidnapped Dr. Shelton and myself. It is written by Mr. J. Graham, one of our (China Inland) missionaries at Yunnanfu, the capital of the province.

"On Sunday morning last, Yang Tien Fu's compound was surrounded and one place burnt. There was a fight and he was arrested and is now a prisoner. What they are going to do, I don't know. His second man has got away with one thousand soldiers. The soldiers have been deserting and robbers are as numerous as ever again." (May 5)

A postal card written the next morning, May 6, says,

"Yesterday Yang Tien Fu and five of his men were shot on the execution ground."

The Chinese have a proverb: "Good and evil at the last have their respective rewards: good has the reward of the good; evil, the punishment of evil. If the punishment has not been received, it is because the time has not yet arrived." Thousands and tens of thousands will be quoting this proverb these days of this departed villain.

Sincerely yours,
C. G. GOWMAN.

Pomona, California, June 24, 1921.

Dear Mr. Warren:

Many thanks for copy of Mr. Gowman's letter. I also had a letter from Mr. Graham containing the same news. I was very sorry, for I hoped that Yang Tien Fu would eventually become a great power for good. Most of my friends in the bunch are now gone. Captain Gwan, commander of my body guard, is gone too; nearly every one of those with whom I was intimately associated. I cannot repress a feeling of sadness, as I experienced much kindness as well as suffering at their hands.

Truly yours,
A. L. SHELTON.

Briefly, the History of the Tibetan Mission

In thinking over what the Tibetan Christian Mission has accomplished in Batang in 12 years, under conditions of rebellion and turmoil, the facts are nothing short of marvelous.

It was first opened in Tachienlu in 1903, and then moved to Batang in 1908. We have occupied rented native rooms, beginning in a very small way with preaching place and dispensary combined.

There are now two foreign residences, and one hospital, and three native buildings owned by the mission. A new school building is in course of construction.

There has been an average of three families busy doing Evangelistic, Educational, and Medical work. Orphanage was begun in 1918.

Much solid foundation work has been laid in all departments, and the mission is ready for advance in all lines as men and means are supplied.

The Evangelistic work has grown beyond all expectations. Fifty Tibetans and Chinese have been baptized, and a large Sunday school with an average attendance of 150 regular class enrollment, irregulars not counted.

This department is under supervision of R. A. McLeod. He and Mr. Lee, our own native evangelist, and his assistant are doing excellent and scientific work in chapel, street, and hospital preaching, and regular activities.

The Educational is under the direction of Mr. and Mrs. Ogden. The day school was started here in March, 1910, with 10 pupils; seven children of enquirers and three orphans. A rented room was used at first; then a native building was bought, and now a new school building is going up.

The present average daily attendance is 125. This is a great opportunity for training helpers for all departments of the work, and for making useful and Christian citizens in all occupations.

Dr. and Mrs. Hardy have charge of the Medical, and the influence of the hospital reaches out to a large area. Wounded and sick of friend and foe are treated alike in this place of refuge.

Dr. Shelton started a small dispensary in rented rooms in Batang in 1908. His work is well known. Loftis came and died here. Hardy took his place. Miss Sue Dilts of Kentucky built the new hospital.

The Hardys have won their way into the hearts of the people, and are a great power for good and for Christ.

Rebellion and poverty have made the Orphanage a necessity. Mrs. Ogden has charge, starting in 1919 with only local support. It has 25 orphans, and a large list waiting for support. Outside donations are coming now. Here is a great opportunity to raise a substitute on the field at a cost of only $50 gold a year.

A great work has been done. Our mission owes a great debt of gratitude to all missions working around the border of the Roof of the World for language, books, tracts, helps, and for spiritual and material cooperation and to Consular agents for advice; and to the Geographic and Asiatic Societies for valuable information. Our Lord reigns.

JAS. C. OGDEN.

Eastern Tibet.

The Home on the Hill

THE birds return to the trees and their song heralds the resurrection of life. Into the hearts of human beings, consciously or unconsciously, comes the glad refrain: "He is risen! He is risen! Let the whole wide world rejoice!"

Into the heart of the child comes the echo of this song. It brings forth new inspirations, new sensations, which in time work out of the system through roller skates, marbles and the construction of kites, sometimes called airplanes; and as they soar upward, they scatter the whispered messages which get no farther than into the land of imagination.

One of our boys met me some weeks ago with a flower pot, apparently filled with dirt. But I was soon informed that he knew that he had found a hyacinth bulb, and as his face reflected the love he had for flowers, I helped him arrange a place near the window for his treasure. Water, light and time brought forth a tiny green leaf, which steadily grew until leaves, strong enough to protect the tiny cluster of buds, proclaimed to the interested children that Harold had not been mistaken. The brown bulb was alive; it was going to teach us the lesson of life, of development. And into the hearts of God's children, we know the lesson will bring thoughts of the children on the Hill; these little ones who are sheltered, protected and helped in the building up of the body, and taught to follow Jesus, the friend of children.

We give out, as you give to us. A dear little girl wrote to her sister: "I like this place. We have good things to eat. We have cookies."

A little boy, whose pleasing manners had won him to a friend, was asked if he would leave his sisters and come and live with the family. The boy came to me and asked what he had done that he must be separated from his sisters. When his tears ceased to flow, he said tragically, "I will soon be old enough to take care of my sisters, and I will pay back to the Home all you have spent upon us." Are you not glad that you can give to this Home, and thus help to keep these little ones together until they are older, so that they need not be separated?

Last night I visited the hospital room. Our kind, tender-hearted nurse was bending over the bed, trying to soothe a little one who felt so sick she did not know what she wanted. As I entered the room the nurse said, "Tell Mrs. Stivers your troubles." As I held the child in my arms and looked over the room where four were sick with tonsillitis, I wondered if the church grasped the privilege of doing for these little ones, the wards of the church.

Think of your life without mother, father or home. No place can come up to a good home, but into this one, sheltered by the wings of the church, we give out to the coming man the rights and opportunities denied to him by unfavorable conditions.

MRS. J. C. B. STIVERS.

Cleveland Christian Home.

These All Died in the Faith

Mrs. Sarah Elizabeth Nazum, May 29, 1921, White Cloud, Kansas. Age 84 years.

Mrs. Mary Stanley, May 6, 1921, Des Moines, Iowa.

Mary L. McComb, June 17, 1921, Lebanon, Missouri. Age 80 years. A charter member of the church and a charter and life member of the Woman's Society.

W. D. Perkins, February 23, 1921, Clarkston, Washington. Age 68 years.

Mrs. F. J. Carr and Miss Bertha Atkinson, Minneapolis, Minnesota. Members of the Portland Avenue Woman's Missionary Society.

David H. Williams, May 27, 1921, Monongahala, Pennsylvania. Age 81 years.

Mrs. Florence E. Atkinson, May 3, 1921, Moorefield, Kentucky. A faithful member of both the church and the Womna's Missionary Society.

Miss Lola Jane Stevenson, July 8, 1921, Beech Grove, Indiana. Age 54 years.

College of Missions Notes

AFTER the high joys and activities of Commencement the halls of the College are eloquent with silence. Soon nearly forty of the graduates will be on the high seas bound for "the uttermost parts."

* * *

To the Third Christian Church of Indianapolis falls the unique distinction of representation by three of its members among the graduates and appointees of 1921. They are Miss Esther Haggard, Miss Hazel Hill and Herbert Fillmore. The church has assumed the living-link support of all three of them in China. The wedding of Miss Hill and Mr. Fillmore was solemnized in the Church on Wednesday, June 29, by the pastor, T. W. Grafton, assisted by C. M. Fillmore.

* * *

During the month of June Professor John G. McGavran participated in the annual series of student conferences at Lake Geneva, Wisconsin. He is now delivering a course of lectures at the Y. M. C. A. in Indianapolis on "Phases of the World's Religions."

* * *

Liu Ts'ung-Pen (T. P. Lew) and Suzunosuki Kato, instructors respectively in Chinese and Japanese, are pursuing summer courses at the University of Chicago.

* * *

The installation of George William Brown, Ph.D., as Professor of Classical Indology and Indian Missions will occur on Friday, September 23, in connection with Convocation. The Convocation Preacher will be Dr. William F. Rothenburger, minister of the First Church of Springfield, Illinois.

* * *

Among the additions to the professorial staff for next year are Mr. and Mrs. A. F. Hensey, of the Belgian Congo, who will give courses in Lunkundo, Congo Folklore, and Missions in Africa. They will continue to expand the Africa Department, so successfully conducted by H. C. Hobgood, who has returned to the Congo. Mr. Hensey is adding to the College Library a supply of valuable maps and publications in French, supplied by the Belgian government.

* * *

W. Remfry Hunt who acted as interim professor of Chinese History and Religions during the Second Semester sailed for England in June. His presence at the College was a benediction.

* * *

Dr. Finis S. Idleman, of the Central Church of Disciples in New York City, was an honored guest at Commencement. He took part in the Ordination Service, and delivered the Conference Sermon. Of his visit he writes: "I hasten to express my sincere delight upon every remembrance of the College of Missions. I tried to tell our people about it last Sunday morning, and all were inspired by what you have been able to accomplish."

* * *

The Commencement address of Dr. Charles E. Jefferson, distinguished minister of the Broadway. Tabernacle, New York, is a precious and permanent possession in the minds and hearts of all who heard it. The impressive manner of delivery, the atmosphere of the occasion, and the exalted theme of the orator—all comported to the making of an extraordinary message. The subject was "The Supremacy of Love." The College of Missions makes warm friends of its Commencement speakers. Dr. Jefferson writes to the Registrar, Professor Payne, "I loved your school and your missionaries and the whole spirit and aim of the institution. * * * Indianapolis is now on the map in a way in which it has never been on my map before. * * * I want you to know that henceforth through the years there is a man in New York whose heart will be full of gratitude to you, and of all good wishes for the College."

* * *

The next session of the College opens September 20. The new catalogue will be sent to any address on request. Address, College of Missions, Indianapolis, Indiana.

Dom Evangelia

The cut of the Russian Christian Church in Chicago, which the members call "Dom Evangelia," or House of the Gospel, which we were expecting to use on this page when page 38 went to press appeared on page 6, September, 1920.

Church Colleges Close a Good Year

The commencement reports of our church colleges show good progress in spite of serious difficulties. At least five of them have received notable recognition from the General Education Board of New York, in most cases both with conditional gifts toward their endowment and with substantial contributions toward their current budgets both for the year just closed and for the year ahead.

Lynchburg College

There has been more religious zeal, a higher regard for academic standing, a greater zeal for knowledge than I have seen in any previous session. We are graduating the largest class we have had since I have been connected with the institution. This will be even larger next year.

Our Volunteer Band is composed of eighteen young people of the very finest type. This number will be increased the coming session. Our ministerial list which includes eighteen this year will be greatly increased next year.

From the present prospects our dormitories will be taxed to their capacity next year. We shall launch our campaign in the city at the opening of school next September to secure the money for the gymnasium which we hope to begin erecting some time next session. J. T. T. HUNDLEY.

Atlantic Christian College

The total increase in the attendance for the year has been about 33⅓%, and the school has had the largest number of college students in its history. The work in the college has been of very high grade, and has been done without deficit.

The outlook for the year 1921-22 seems bright. The college faculty is unchanged except that additional teachers have been added for science and modern languages. The college is securing recognition from many sources.

Carr-Burdette College

This is a Junior college and school of fine arts for girls, giving four years of standard high school and two years of standard college work. President Cephas Shelburne reported, at the annual meeting of the Board of Trustees, that the session closing in May was the most successful and largely attended in the history of the institution. A steam heating system was installed at a cost of $7,500; twenty additional rooms furnished, $2,000; one thousand volumes added to the library, $2,000; a new science laboratory, $2,500; classroom maps, $1,000; and other improvements amounting to $4.000—making a total of $20,000 added to the equipment. The school account for running expenses showed that all bills had been promptly met, teachers' and other salaries paid, and the session closed with the college owing no man anything but love.

Eureka College

At the sixty-first annual commencement twenty-two young men and women received bachelor's degrees, two received diplomas in music, and six received teacher's certificates in public school music. Eight or nine of the graduating class are eventually to serve either in the ministry or on the mission field.

The attendance of students of college rank has been the highest in the history of the institution. Most of the present faculty will be retained. The Senior Class for 1921-22 will probably number about thirty, which will be the highest number who have graduated in one year from the college.

The most hopeful item in the college program is probably the recent action of the General Education Board which voted a grant of $135,000 toward an increased endowment of $400,000. In addition to this the Board voted an annual gift of $7,000 for two years to apply on the current expenses of the institution.

The college is being represented in the field this summer by a group of students under the leadership of Prof. F. J. Sucher, director of the School of Music, following a custom which has been established for several years.

Missouri Christian College

Missouri Christian College recently finished the seventy-third year of its history. Quite an addition has been made to the endowment fund through the Missouri Movement and a bequest from William Clark of Gower. A bungalow was built on the campus for the president's home. Considerable improvement was made in the science laboratories.

Phillips University

Six Phillips graduates are going this year to foreign mission fields, namely, Mr. and Mrs. Russell Morris, with Dr. Shelton to Tibet; Ray Six and Miss Gladys Andress to China; Miss Clara Crosno, a graduate of last year, to Japan, and Miss Estelle Tremaine, a former graduate, to China.

Our ministerial department had a total enrollment of 115, and our young men ministered to 63 churches within reach of Enid.

The calls for pastors have been so numerous that all of our ministerial students are located for the ensuing year.

The Summer school is now in session with an increased enrollment over last year.

Transylvania College and College of the Bible

This was the one hundred and twenty-third annual commencement of Transylvania and the fifty-sixth of the College of the Bible. The Transylvania graduating class was the largest in the history of that institution, numbering 51 members. This class is also remarkable for having the largest per cent of honor graduates, and from the fact that, in addition to those who will enter the ministry and business, 37 of these graduates will take up teaching as a profession.

Of the eight graduates of the College of the Bible, four will become pastors, one will go to India as a missionary, two will enter the field of religious education, and one that of social service.

There were 22 graduates of Hamilton College.

Milligan College

The graduating class consisted of five young men and the Governor of Tennessee. It was a most interesting sight and most impressive occasion, when President Derthick presented an honorary diploma conferring the degree of LL.D. upon Governor Alfred Alexander Taylor, and then turned to the gallant young son of Governor Taylor (Robert Love Taylor), and with touching and appropriate words, conferred the regular B. A. degree upon him.

Southern Christian Institute

One of the outstanding features of commencement week this year was the pageant arranged and carried out under the direction of Miss Dorothy Brown, showing the development of the Negro from primitive conditions, in Africa, to the present attainments.

Miss Beulah Teeple, of Akron, Ohio, our principal, has the work well in hand and is growing in great favor with the students.

Texas Christian University

There were three Master of Arts graduates, twenty-eight Bachelors of Arts, three Bachelors of Science, besides diplomas in Music, Oratory and Art at the forty-eighth annual commencement.

A new gymnasium has been constructed, costing $175,000; the endowment campaign has been advanced and $300,000 in actual productive endowment has been placed at the disposal of the institution. The University was elected as a member of the Association of American Colleges at its meeting in January, in New York, and its faculty has been affiliated with the National Educational Association.

The institution now has an assured income of $18,000 from endowment, a net income of $20,000 from the church budgets, and the General Educational Board has appropriated $10,000 a year for two years, as a supplement to professors' salaries.

There has been an attendance of over 700 students during the year. The faculty has planned to put on a ten weeks' summer school. A special summer institute of the ology has also been added, and Dr. S. Parker Cadman chosen as chief lecturer.

Our budget for next year aggregates $251,363.21.

Brite College of the Bible

There were eight ministerial students in the A.B. and A.M. classes of Texas Christian University, all of whom had received much training in the Bible College. Five of these will go into immediate full time service, along with two others who have not completed their work as yet. Two are on the way toward the mission field, one through the College of Missions, the other in the Medical College.

This is the first year of the Chair of Religious Education. F. E. Billington has developed the department in a most encouraging way.

The Bible College has made a great contribution to the College of Arts and Sciences (T. C. U.) by giving Bible instruction to

its students. Out of about 500 students working toward the A. B. degree, about 300 have been enrolled for Bible classes.

California School of Christianity

School work began September 13, 1920, for the initial year, in temporary quarters, in Los Angeles. Without special effort to secure a student body, there was a total enrollment of 58. In the fall of 1921 it is expected that formal dedication of two school buildings, with the inauguration of permanent courses of study, will be made.

The faculty of next year is to consist of Vernon Stauffer, Ph.D., Dean and Professor of New Testament and Church History; Cecil F. Cheverton, Ph.D., Professor of Religious Education; Henry M. Wyeman, Ph.D., Professor of Theology; Dennison A. Russell, A.M., D.D., Professor of Theology and Ethics. Besides these, five special lecturers in Pastoral Theology have been secured, and four special lecturers in Missions. Our affiliation with the Southern Branch of the State University will enable us to offer other attractive courses.

Drury College Bible Department

The enrollment in the Bible department was 107, none counted twice. There have been eight students preparing for all time religious work. A distinct forward move is being planned for next autumn. An assistant to the Dean in the person of E. C. Sechler, pastor of Central Christian Church, Springfield, has been appointed. Mr. Sechler is a graduate of Drury, magna cum laude, class '16, A.B., spent two years in post graduate work at Vanderbilt where he received the B. D. degree and seems eminently qualified for teaching. We have reason to expect a greatly increased number of ministerial students.

Our endowment is being increased several other attractive courses.

CARL B. SWIFT.

Spokane University

Nine received the A.B. and one the A.M. degree. Within the year the Women's Building was erected at a cost of $40,000. In athletics the championship was won in baseball, second place in basket ball and a good standing in football. Altogether it was the best year in the school's history.

Bethany College

There is a New Bethany that possesses all that was best in Old Bethany. There were twenty-nine graduates: three M.A., twenty B.A., five B.S., and one Bachelor of Music. Commencement Hall will be restored with a Physics Laboratory on its ground floor. W. C. Pendleton, son of Bethany's second president and grandson of her first, Alexander Campbell, volunteered to bear a third of the cost and M. M. Cochran another third.

The college now has productive endowment to the amount of over a million dollars with the conditional promise of $200,000 additional from the General Education Board. From the same Board $10,000 was received the past year toward teacher's salaries and an equal amount is promised for next year.

The spirit of the student body expressed itself both in successful athletic teams and in a number of men and women consecrating their lives to the ministry and to missions.

A Noble Missionary Gone

IN the death of Dr. E. S. Stevens, of Hollywood, California, one of the noble pioneer missionaries has passed to his reward.

Mr. and Mrs. Stevens went to Japan in 1892. They served fifteen years in that great field. In 1908 they were obliged to return to America because of his failing health. They have lived in Hollywood ever since that time, where he has struggled against the disease which finally caused his death. While in Hollywood he completed medical training which Mrs. Stevens had before they entered Japan, and both of them were practicing physicians.

Mr. and Mrs. Stevens went to Japan during the early days of our missionary work. They spent three years in Tokyo and twelve years in the Northern district around Akita. Mr. Stevens and his wife greatly endeared themselves to the Japanese as well as to the missionaries who worked with them. His was an ardent, loving personality, and everywhere he went people were drawn to him and to Christ whom he served. He was one of the most truly unselfish men who ever served anywhere in the missionary field, and the mark of his gentle Christian spirit still abides with our native Christians in Japan. He was distinctly an evangelist and spent a great deal of his time absent from home while evangelizing in the villages, towns and country of Northern Japan. The winters are rigorous there, and no doubt the exposure from his many journeys into the interior caused the disease which after a long struggle resulted in his death.

Mr. Stevens was a graduate of both Transylvania and the College of the Bible, and did effective preaching in Ohio and Kentucky before leaving America. He leaves his wife, Dr. Nina A. Stevens, and his son Henry.

Miss Jessie Asbury, the sister of Mrs. Stevens, is one of our missionaries in Osaka, Japan.

Although Dr. Stevens had been absent from Japan through a long period of years, the Japanese, as well as the missionaries, have very tender memories of his service.

Over Sixty Years in the Ministry

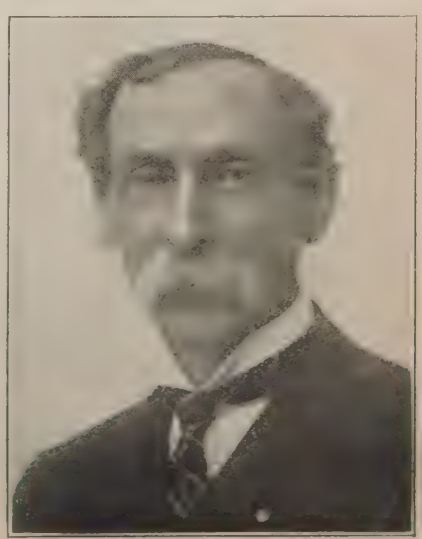
Below is the likeness of a beloved minister who has preached his way through more than sixty years of fruitful service, his wife being his faithful companion and helper for over half a century. Counting from the time of the first sermon it is sixty-two years since he began his spiritual adventure under the guidance of the Holy Spirit. Eighty-one years have slipped quickly by for this good man, whose health is still vigorous. In a fine way he holds the respect and confidence of his brethren.

Graduating at old Abingdon College with the honors of his class he has carried a like high record into all his labors. He came of Ohio and Illinois stock but has spent most of his time in the Southwest and West. Part of his talent has been spent in teaching.

In sharing the support of the churches during his retirement he holds it as only a natural bond that should honor and assure the life of every preacher. The Department of the Ministry of the United Christian Missionary Society holds that the life of the churches is enriched by this fellowship to such a degree that not only should every church have a share in this sacred duty, but more than that, the investment would be richly justified because of the sense of honor and dignity that comes to the church from doing the fair and honorable thing by the ministry.

Two hundred seventy homes now abide in these ties of love. They have done their part to glorify the ministry both at home and abroad. To every church comes the serious task of helping lift the whole thought of the ministry to a new appreciation. This as a principle must first come before we can hope to cure the ills that now blight the ministry and curse the church.

With a new attitude toward the preacher that will give him the respect and confidence his position warrants, support during disability and retirement and the whole question of pensions will be cared for in a way worthy both the church and the ministry. The day to exalt the ministry has come.



Comparative Statement of Receipts

For Nine Months Ending June 30, 1921

United Christian Missionary Society

	1920	1921	Gain
Churches	$344,157.27	$475,497.94	$131,340.67
Sunday Schools	246,871.51	353,979.81	107,108.30
Women's Missionary Societies and Circles	297,943.92	460,467.96	162,524.04
Christian Endeavor Societies	14,752.73	18,372.65	3,619.92
Children's Organizations	9,569.51	13,295.30	3,725.79
Individuals and Men and Millions Movement	350,827.75	161,379.66	189,448.09*
Bequests	66,085.04	58,594.89	7,490.15*
Annuities	128,628.36	199,149.27	70,520.91
Interest and Rent	66,249.62	89,645.98	23,396.36
Foreign Field Reports†	.....	213,745.53	213,745.53
Home Mission Work	15,614.92	38,553.58	22,938.66
King's Builders Subscriptions and Literature	11,054.23	26,503.14	15,448.91
Miscellaneous	74,694.77	159,002.93‡	84,308.16
	$1,626,449.63	$2,268,188.64	$641,739.01

†Amounts received from field sources and expended on foreign fields under direction of missionaries, not reported until September heretofore.

‡Includes $62,084.57 WORLD CALL subscriptions and advertisements.

Board of Education

Churches	$11,838.63	$34,680.72	$22,842.09
Colleges	1,574.77	1,089.60	485.17*
Interest	3.18	4.26	1.08
World Movement	6,397.15	18,460.69	12,063.54
Miscellaneous	1,882.01	1,733.26	148.75*
	$21,695.74	$55,968.53	$34,272.79

Board of Temperance and Social Welfare

Churches	$2,591.88	$5,592.79	3,000.91
Sunday Schools	55.78	118.63	62.85
Individuals and Men and Millions Movement	6,168.00	3,395.34	2,772.66*
Miscellaneous	1,400.97	1,763.60	362.63
	$10,216.63	$10,870.36	$653.73

Association for the Promotion of Christian Unity

Churches	$4,665.93	$6,314.30	$1,648.37
Individuals	2,248.10	2,471.70	223.60
Literature	38.60	10.05	28.55*
Interest	18.64	15.06	3.58*
World Movement	50.00		50.00*
M. & M. Movement	3.13		3.13*
Miscellaneous	2.00	176.38	174.38
	$7,026.40	$8,987.49	$1,961.09

Grand Totals for All Boards

Churches	$363,253.71	$522,085.75	$158,832.04
Sunday Schools	246,927.29	354,098.44	107,171.15
Women's Missionary Societies and Circles	297,943.92	460,467.96	162,524.04
C. E. Societies	14,752.73	18,372.65	3,619.92
Children's Organizations	9,569.51	13,295.30	3,725.79
Individuals and Men and Millions Movement	359,246.98	167,246.70	192,000.28*
Bequests	66,085.04	58,594.89	7,490.15*
Annuities	128,628.36	199,149.27	70,520.91
Interest and Rent	66,271.44	89,665.30	23,393.86
Foreign Field Reports		213,745.53	213,745.53
Home Mission Work	15,614.92	38,553.58	22,938.66
Subscriptions and Literature	11,092.83	26,513.19	15,420.36
Miscellaneous	86,001.67	182,226.46	96,224.79
	$1,665,388.40	$2,344,015.02	$678,626.62

Underwriting Campaign by States

(Additions made June 28 not included)

STATE	CASH PRIOR TO APRIL 1	NEW CASH OR PLEDGE	TOTAL	NUMBER PLEDGES
Alabama	$ 286.80	$ 1,976.76	$ 2,263.56	13
Arizona	41.44		41.44	
Arkansas	358.65	3,574.85	3,933.50	19
Calif. North	1,002.16	10,516.73	11,518.89	62
Calif. South	4,631.56	14,494.95	19,126.51	55
Canada	119.24	117.00	236.24	6
Md., Del. & D. C.	1,536.90	5,724.69	7,261.59	36
Colorado	620.51	4,625.34	5,245.85	33
Connecticut	10.00	115.00	125.00	2
Florida	724.70	2,044.09	2,769.79	14
Georgia	561.77	3,902.02	4,463.79	30
Idaho North	21.99	653.36	675.35	14
Idaho South	119.57	1,815.43	1,935.00	15
Illinois	7,830.21	22,464.46	30,294.67	147
Indiana	4,587.85	33,165.58	37,753.43	190
Iowa	2,410.87	26,836.68	28,867.55	206
Kansas	1,959.82	17,650.78	19,610.50	144
Kentucky	2,566.99	37,279.15	39,846.14	136
Louisiana	335.40	574.72	910.12	6
Maine		35.00	35.00	1
Massachusetts	16.00	426.25	442.25	5
Michigan	784.01	12,413.97	13,170.98	39
Minnesota	317.21	1,253.14	1,570.35	16
Mississippi	376.21	1,102.73	1,478.94	21
Missouri	13,721.17	25,033.15	38,754.32	135
Montana	308.66	1,907.43	2,216.09	12
Nebraska	1,875.26	10,462.88	12,338.14	65
New York & N. J.	2,714.87	10,108.95	12,823.82	37
New Mexico	33.51	1,375.00	1,408.51	5
North Carolina	310.35	3,090.00	3,400.35	11
North Dakota	15.59		15.59	
Ohio	10,521.16	35,598.12	46,119.28	158
Oklahoma	2,027.07	8,335.65	10,362.72	46
Oregon	202.42	2,221.94	2,424.36	26
Pennsylvania East	255.32	3,213.53	3,468.85	29
Pennsylvania West	2,552.18	5,842.65	8,394.83	26
South Carolina	31.00	545.00	576.00	3
South Dakota	71.52	175.00	246.52	2
Tennessee	540.00	1,635.00	2,175.00	6
Texas	4,072.81	17,334.21	21,407.02	139
Utah	114.67		114.67	
Vermont	10.00		10.00	
Virginia	857.98	12,950.70	13,808.88	90
Washington East	459.12	4,216.73	4,675.85	46
Washington West	390.73	6,946.87	7,337.60	31
West Virginia	982.04	2,961.65	3,945.69	12
Wisconsin	158.88	587.12	746.00	4
Wyoming	44.80	435.20	480.00	2
Misc. cash	224.45		224.45	
Total	$73,713.93	$357,739.36	$431,453.29	2,096

Winona Lake Convention

August 30 to September 4, 1921

WINONA LAKE is the Chautauqua and Interdenominational Bible Assembly grounds adjoining the city of Warsaw, having a 15-minute street car service. The Pittsburgh, Ft. Wayne and Chicago division of the Pennsylvania Lines has fifteen trains that stop daily at both places. The Louisville and Benton Harbor Division of the Big Four passes through Warsaw, North and South. The Interurban R. R. from Louisville, Ky., Indianapolis, Peru and Wabash to Warsaw goes on to Goshen, Elkhart, Mishawaka, South Bend, St. Joe, Michigan City and Chicago. A fine 1-mile cement auto road runs from the gates of Winona to Warsaw. Both places will entertain the gathering host. Each has a lake at its door; therefore bring your bathing suits and leave your bath tubs at home.

Those coming to the convention should write me the kind and price of room or rooms desired. Please be specific. We have

rooms from a 50c cot to a $6 per day palace room with hot and cold water and private bath. Winona cottage and Warsaw residence rooms are $1 per person, for two persons in a bed, per night, and $1.50 to $2 for one person in a bed. Rates are much less by the week which you can make on arrival. The Warsaw hotels (American plan) are $3.50 and $4 per day. The Winona hotels are as follows: Westminster and Winona (American plan, board and room) $3.50 to $6 per day. These hotels have been headquarters for many conventions and occupied by those who desire city service. The Garfield, The Heights, Kosciusko Lodge and The Franconia, are $3 per day, two in a room. Bethany Lodge $3 and $5 per day. The Inn Hotel, 400 capacity, European plan, (rooms only) and other places, the rooms are $1 to $2 per day. All hotels have dining rooms where meals may be obtained whether you room there or not. Prices for meals range from 30c to $1.25 (for Sunday dinner).

We have a few rooms for light house-keeping. Persons having tents can find places for same on the grounds for $1.00 to $5.00. Autos can be parked by the side of many cottages where assignments are made. All persons desiring assignment cards sent them before leaving for the convention must enclose a self-addressed, stamped envelope for mailing. Assignment cards will be at Winona entrance gate for all requesting assignment unless you have sent us self-addressed, stamped envelope.

Your mail during convention should be addressed to you at Winona Lake, Indiana. The Post Office is one block from the Big Tabernacle where the sessions of the convention will be held.

The Tabernacle will seat 8,000 people on one floor. The acoustic properties of the building are perfect.

Inasmuch as two other religious bodies will be here during our convention, early assignment is imperative, and a restudy of "Why we are what we are, (1 Pet. 3:15)." When Winona hotels and cottage rooms are all taken by assignment, then late arrivals will be placed in Warsaw and vicinity. Those who have applied directly to cottagers and hotels for rooms had better reserve them through me immediately for the Winona management will require Winonians to comply with our way of receiving people. At this writing I have personally canvassed and signed up all hotels and cottages at Winona except those to be used by the Progressive Brethren and the Christian Connection (or New Light Christians as some know them). We are planning on 3,000 persons for Winona Lake and the balance at Warsaw. The average expense per person at Winona Lake this year will be less than we paid at the Cincinnati and St. Louis Conventions.

JOHN D. HULL.
Minister and Chairman of Local Committee.
Warsaw, Indiana.

Convention Railroad Rates

REDUCED rates have been secured for the Winona Lake Convention from the entire United States, east of Utah, Montana, and New Mexico. The rates from this territory will be one and a half fares for the round trip (minimum $1.00), on the identification certificate plan. Rates from points in the Intermountain and Pacific Coast territories, not yet announced, will probably be the regular "nine months tourist fares." Identification certificates bearing my signature will be issued by the Central Passenger Association, and will be distributed through National and State offices beginning about August first. Tickets will be on sale from all points beginning August 26 to September 1—and will be good for the return trip until midnight of September 9. Stop over privileges will be in accord with the rules of the individual railroads.

Preachers are urged to file requests for sufficient identification certificates for all who will attend from their congregations, in ample time, so that no delay may result at the last minute. Identification certificates will not be distributed promiscuously as heretofore, as the certificates are numbered and charged to our organization, and are paid for by us. Applicants for identification certificates should enclose stamped self-addressed envelope.

Tariffs covering this reduced fare arrangement will be on file in all principal ticket offices throughout the country. Applications for tickets should be made early in order that agents failing to receive tariffs may arrange to honor identification certificates. In case any agent fails to have authority to honor certificates, or declines to honor same, purchase a one way ticket through to Winona Lake, Indiana, paying the regular one way fare, and take a "convention receipt" which all agents have in stock. Such cases will be rare, and will be handled by the Joint Agent of the railroads at Winona Lake, between September 1 and 9. Attendants should apply for tickets in ample time to avoid such contingencies, in order to be sure of obtaining the reduced fare. The transportation committee cannot undertake to be responsible for the errors of ticket agents, or of the railroads. We have made suitable arrangements to avoid errors, but in spite of these safeguards, errors do occur. We will do our best to see that no injustice is done any attendant of the convention in the matter of ticketing arrangements and fares, where these instructions are followed.

Special trains will be arranged from St. Louis and Chicago, arriving at Winona Lake in time for the opening of the convention. Winona Lake is located on the Pennsylvania Lines, 106 miles east of Chicago. Electric trains operate from various points in Indiana and Ohio to Winona Lake. Passengers using the Big Four, or from points reached by the Big Four, will transfer at Warsaw, Indiana, to the Electric line. The destination of tickets should be Winona Lake, Indiana, and not Warsaw. Please be very particular about this, and see that your ticket has a coupon from Warsaw to Winona Lake, in case you use the Big Four road. The Pennsylvania is the only steam railroad at Winona Lake proper. Service via the Indiana Union Traction Lines is in charge of C. W. Cauble, State Secretary of Indiana, and application for reduced fares has been filed.

For identification certificates apply to the office of your State Missionary Society, or the United Christian Missionary Society, 1501 Locust Street, St. Louis, Mo., and for further information regarding train service, and actual fares applying from your nearest railroad station, apply to your home railroad agent, or to the undersigned.

E. E. ELLIOTT, *Transportation Secretary, Second Floor, Ozark Building, Kansas City, Missouri.*

China Famine Fund

New York City, July 8, 1921.

To the Pastors and Ministers of all Churches Cooperating in the China Famine Fund Appeal:

The American Committee for China Famine Fund upon receipt of a cable from Peking in early June stating that actual famine needs had been met, felt that the task for which it had been appointed had been accomplished and brought its campaign for funds to a close. While the Committee recognized the probability that many post-famine needs, such as the re-establishment of homes and care of orphan children, etc., would appear, it took the position that such needs, so far as the American Committee was concerned, might properly be referred to the missionary agencies of the churches at work in China.

In view of the sudden end of the American Committee's appeal, it is probable that sums of money contributed by churches and individuals for famine relief are now in the hands of local church treasurers. Many of these officers may be in doubt as to what should be done with such funds since the American Committee's announcement. The American Committee has no desire to receive these church funds. On the other hand, there is no doubt that the American missionary agencies working in China will be compelled to face serious post-famine problems such as have been referred to above.

The Protestant churches have been represented in this famine appeal by the Committee on Church Cooperation. This Committee in view of all the circumstances urges that all moneys for the China Famine Fund now in the hands of local church treasurers or which may later be received, be remitted to the foreign board of the denomination concerned. This recommendation has the full approval of Mr. Thomas W. Lamont, Chairman of the American Committee for China Famine Fund.

Such action will insure the use of these funds for forms of relief which the American Committee cannot undertake, yet which are an inevitable result of the famine.

If such moneys are sent promptly to the foreign boards, it will be possible to learn at an early date just how nearly adequate the funds available are for China's needs.

ROBERT E. SPEER,
Chairman Church Cooperation Committee.

Apt Students in the Great North American School of Fair Play

How Some of Our Preachers Live

SOME time since in an effort to learn the simple facts of ministerial support and service a list of twenty-seven questions was sent to each of our preachers whose address we had. The number answering our questionnaire, 1,299, seems to be a representative group. By sending two letters nearly twice this many answers were secured to the Ministerial Pension questionnaire, which included most of the men who were giving their full time to the ministry. The fact that the average age of those answering in each case is practically the same, 43.76 now, indicates that we have a fairly true cross section of our preachers, with a natural tendency toward failure to report on the part of those receiving the smallest and largest salaries.

Of the 1,299 who reported eight came too late and 226 are receiving part or all of their support from other sources than a local church. The following table shows the regular support, exclusive of fees, received by the rest. When a parsonage is occupied free of rent its rental value is added to the cash salary paid.

The omission of all but regular ministers giving all their time to local churches, whether one or more, restricts our tabulation to 1,065 of the whole number reporting.

Salary Group	Number	Average
Under $1,000	60	$ 741.34
$1,000 to $1,500	169	1,232.54
1,500 to 2,000	289	1,706.49
2,000 to 2,500	283	2,146.02
2,500 to 3,000	116	2,665.01
3,000 to 3,500	83	3,093.33
3,500 to 4,000	35	3,610.28
4,000 to 4,500	15	4,093.33
4,500 to 5,000	7	4,542.85
5,000 to 5,500	6	5,050.00
5,500 to 6,000	2	5,500.00
Total	1,065	$2,047.22
Grand Total		$2,186,298.00

Only 77 of the 1,065 are unmarried and 9 others have lost their wives but have from one to three children each. Twelve of the first salary group, 33 in the second, 17 in the third, are single.

In 1917 the average salary of 1,753 full time preachers was $1,340. The increase is creditable but not equal to the advance in the cost of living.

Another encouraging fact is the number of parsonages, 481, out of the 1,065, which is 45 per cent. We have tabulated them by salary groups. Fourteen churches rent homes for their ministers, 27 ministers do not occupy the parsonages and 53 pay rent to the churches out of their salaries. The other 587 rent private homes.

Salary Group	Use Free	Pay Rent	Do not Use	Own Home	Church Pays Rent
Under $1,000	5	2	1	2	1
$1,000 to $2,500	45	1	10		4
1,500 to 2,000	120	13	6	5	5
2,000 to 2,500	118	16	4	8	2
2,500 to 3,000	52	10	3	6	
3,000 to 3,500	29	7	3	4	
3,500 to 6,000	16	4		1	2
Totals	385	53	27	26	14

An interesting book could be written from the individual statements and remarks that accompanied the reports. A digest of these may be given later.

Two observations seem called for just now.

First. Where the support provided by the church is less than a fair living, most ministers either take up a side line or quit the ministry. If it is the first, the local church suffers, if the second, the cause of Christ in general is the chief loser, the loss affecting most seriously the weakest churches, that are least able either to bear it or to correct the unfavorable condition.

Second. The remedy is for each member to recognize the principle of Christian stewardship and pay at least a tenth of his income into God's treasury; then for each church to practice Christian fellowship through missionary organization, the strong helping the weak.

Echoes from Everywhere

(Continued from page 51.)

able and his earnestness carries the crowd along with him. The pastors from Tsuruoka and Honjo are with us helping. It needs a strong force for we try to have continuous preaching from ten a. m. to ten p. m. My duty is to play and in between times to help with the books, but I am a rank failure there. The crowds are tremendous and the foreign woman is no less interesting than the organ. The remark heard most often by the country folk is "Is it a man or a woman?" The drinking is terrible and makes a dry Japan seem almost hopeless. But we still hope.

Akita. MARY F. LEDIARD.

Misfortunes at Monieka But Steady Progress

The sad news comes that eleven sawyers who were getting out lumber for our buildings at Monieka, Africa, together with one woman who was with them in the canoe, were recently drowned in the Busira River. They were returning from their work in the forest, and the canoe struck a hidden snag and was upset. Two of these men were elders of the Monieka Church, and one had been in evangelistic work for years. The natives write, "It was a day of solemn awe." Recently a cyclone has destroyed a number of the buildings at Monieka. In spite of these calamities, the church is going on hopefully in its good work.

Not Far From the Kingdom

Two Buddhist priests came and spent three hours recently with one of our evangelists inquiring and conferring about the teachings of Christ and his church. They seem to be not far from the Kingdom.

One of our Christy Institute students was baptized at Tennoji Church on May 1. Her decision was largely due to the good teaching of Hubert Sarvis. She comes from a Buddhist home and is scolded every day for not worshiping the family idols. She has already met persecution and expects to meet more. She teaches in a government primary school. C. E. ROBINSON.

Osaka, Japan.

An Unparalleled Time For Service

I have just returned from the dedicatory meeting held on the occasion of the opening of the first public auditorium erected in Nanking, outside of church and school buildings. The auditorium will seat 3,000 people, and is the gift of the government. This morning it was packed to the limit with students listening to J. Q. Dealey, an American sociologist from Brown University. Dr. Dealey spoke of the gradual democratization of the American people, of the increasing recognition of women, and of universal education. The galleries of the building were full of women students, and there was the most hearty applause when these sentiments were uttered.

It is very easy indeed to look at the political and economic facts in the life of China today and be a pessimist. There is less central government than there has been at any time since the revolution. The government is almost bankrupt. Teachers are unable to get their salaries. Soldiers are mutinying or on the point of mutiny because of pay long overdue. There is neither credit nor capital to be had under the present conditions. But an occasion like this of the morning reminds one that the tides have flowed mightily even in the ten years I have been in China. A new spirit is abroad. The external marks of civilization in Nanking and other port cities have increased beyond belief. Good roads, automobiles, education for women, importation of foreign goods, opening of factories, returned students and other forward-looking men occupying positions of increasing influence, an attitude of receptiveness toward new and better ideals—all these are parts of the new day. Perhaps nothing in the whole situation is more heartening than the sight of these young women, with normal feet and athletic bodies, appearing in public unconscious and unashamed, and taking part in the social life of the city.

The famine relief work in the north has brought about a degree of Chinese and foreign cooperation in the afflicted districts which is quite unparalleled. The relief given out is causing them to be open-minded to a degree which has never prevailed before. The Americans are in particular favor just now. For the missionary who is truly sympathetic and understanding, the present time offers opportunities of serivce and leadership greater than ever before.

Nanking, China. GUY W. SARVIS.

Africa Missions Need More Men

So writes E. A. Johnston who has been waiting for months to open up the new station at Wema, but has been held back because of the lack of missionaries to man another station. He writes: Workmen at Wema have quit except a few Christians. A new company offers higher pay. Wema needs most a white man. We must open that station. Send us men, if only to release one man to go there to keep things going. If a commercial company needs a white man to do its trading and manage a couple of dozen workmen, what about a big station with from seventy-five to one hundred acres of land and the force needful just to keep what we have in shape and not let it go back to a wilderness as it will if neglected six months or a year?

Just as Lovable as Girls Anywhere

Lucile Ford of Mahoba, India, writes of the one hundred ninety-six girls she cares for in the orphanage: They are all as lively and full of mischief and as lovable as girls anywhere. We have many long walks together and they like to play on the hills and in the jungle hunting for wild flowers and fruit.

The girls attend church services regularly and about forty of them are members of the church. We also have a large Junior society and the girls are able to repeat many passages of scripture. It is interesting to watch the development of some who have come in lately, principally from the chamar caste, whose parents have recently become Christians. Some are very bright and respond quickly to love and good care.

The Truth Will Prevail

During the month of February at a special evangelistic meeting in Kenosha, Wisconsin, conducted by John Johnson of Chicago, a Russian priest of the old church asked permission to speak after the sermon. Consent was gladly given. First, he praised the sermon, then censured the speaker for stealing his sheep. When he had finished one of the laymen told him why the sheep were leaving the shepherd. This was too much for the priest, so he ran away leaving the sheep. No one followed him. The incident afforded a good opportunity for Mr. Johnson to explain and forcibly impress upon the audience the value of real Christianity, with the result that many were touched with the gospel message and two men will be added to the church by baptism.

Dr. Crossfield Enters Upon New Duties

On June 11th Dr. R. H. Crossfield, for the past thirteen years President of Transylvania College, Lexington, Kentucky, concluded his administration, and entered upon his duties as Secretary of Finance of the Federal Council of the Churches of Christ in America of New York City. During President Crossfield's administration the teaching staff of the college was doubled, academic standards raised, a number of new buildings acquired, and the endowment more than doubled.

He is entering upon an important position with the Federal Council, and will have responsibility for the financial administration of this interdenominational movement.

Sudden Death of Jasper T. Moses

Word has just been received from Mexico of the sudden death on June 8 of Jasper T. Moses, formerly in charge of the Publicity Department of the Federal Council of Churches. Mr. Moses resigned his position with the Federal Council the first of last March to assume important responsibilities in Mexico City for the Committee on Cooperation in Latin America, and an operation there for appendicitis resulted in Mr. Moses' untimely death. His little family had not yet reached the field and our deep sympathy goes out to them.

Who Said It Was Lonesome?

Whoever said that it was lonesome on the mission field, must have had his experience on some other field. We are so busy and happy out here that we do not even take time to write letters.

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About two months ago the first class of medical boys were sent out into the back country. Some very good reports have already come back. In a village of many days' journey from the Station, one of the wives of the chief cut her upper arm very severely, to the bone, they said; so bad anyway that she was unconscious by the time the medical boy arrived and surely would have bled to death soon. He sewed the wound up and when Mr. Smith was up there some time later on an itineration she was about well.

Think of the good these boys can do for their people and for the Kingdom! This boy says the chief is much more friendly with the Mission now because one of his favorite wives was restored to him. Who can tell but that this may be the connecting link to the Mission and to life everlasting?

We are just back from Conference, that great and notable event in every missionary's life. Indeed it is wonderful to have the fellowship and to feel the presence of God guiding us in the plans for the year's work. GOLDIE ALUMBAUGH.

Lotumbe, Africa.

An Idol Procession In China

It is hard for me to realize that I have been in China for seven months, and that in a little more than five months we shall be greeting the new missionaries who are to come out in September. It will be quite a consolation to have somebody here who knows less Chinese than we do! I think this year's Language School students have gone just about far enough now to realize how very, very much Chinese we don't know—and how few characters we can write. The study is very interesting, however, and in spite of what seems like pretty slow progress, we can all speak considerably more Chinese than we could at this time last year.

Until about two weeks ago, I lived at Miss Lyon's, and greatly enjoyed being there at the Christian Girls' School. The Chinese girls are so very much like our American school girls, and Miss Lyon's compound so pleasant and attractive that it seems just like "home" there. At present, while Miss Kelly is away doing famine relief work, I am living with Miss Legg at South Gate, on the street whose Chinese name sounds like "Wash a Dog's Eye." It is very interesting, living in a Chinese house, and I am glad of the opportunity to see something of the work here in South City.

This is the season of the year when the idols are taken out and carried through the streets for an airing. There have been several of these idol processions in the last week or two. The Chinese donate large sums of money for the larger processions. Into whatever places the idols are taken, they are believed to bring blessing. The images ride in sedan chairs, accompanied by men dressed in gorgeous costumes of ancient style. On the shoulders of some of these men ride tiny children, standing very straight, posed in various picturesque attitudes. The children, too, wear ancient garb, and have false beards and painted faces. It is a marvel how they can ride for hours in this stiff position without ever falling off. Other children in similar costume ride in ferris wheels, which revolve as the procession moves. Immense umbrellas of embroidered satin are carried in the procession, and there are bands of Chinese musical instruments, decorated in gay colors for the occasion. Last Saturday a crowd of us went out into the country to see one of these parades. A Chinese Bible woman went with us and talked to the people as they waited for the procession to arrive.

LYREL G. TEAGARDEN.

Nanking, China.

Temperance Agitation In India

The annual gathering of Christians of our Hamirpur District assembled in Mahoba the last of March for a four days meeting. We call it a mela. Inspirational addresses and plans for the year are the chief objects of the mela. Dr. Ada M. Gordon of Jhansi gave temperance a tremendous boost among us in her daily talks. The evangelists and teachers will be able to take much of this first hand information to the villagers. King Alcohol is on the run in India these days. Sales have decreased joytully and alarmingly of late. In many towns no licenses for grog shops have been sold. The non-Christian people themselves are imposing fines and ridicule on the patrons of saloons. For fear of being ridden on a donkey backwards many topers cease to drink. Much of the temperance agitation is a measure to embarrass Government but is helping to make a dry India. The people will eventually awaken to the moral value of abstinence.

E. C. DAVIS.

Kulpahar, U. P. India.

Even Girls Now Help in Social Service in China

Sunday afternoon groups of our students went, as they are accustomed, to different places to hold meetings for women and children. I went with one group to a little school, where the girls told the story of Joseph, taught a song and a Bible verse.

I wish you could have seen those groups of children and the school room. At one side of the room was a very large idol with smaller images on either side. Nearby were two other images representing father heaven and mother earth. In one

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corner was a Japanese stove—something like an old fashioned bake oven. An adjoining room was a bed room—anything but clean—used by the man who takes care of the idols and the room.

We gave cards to the children and asked them to commit the verses for the following Sunday. Our students are very willing to help in any Christian work. They are also going to help in the campaign against the cigarette and flies.

EMMA A. LYON.

Nanking, China.

The Old Order In China

A few weeks ago I returned from famine work in North China. I was in one of the most conservative parts of the country. Bound feet were almost universal. With the exception of one small missionary school, I don't know of a single school for girls in the whole district (with a population of two and one-third million) where I worked. The country was rife with superstition. Tree-worship was everywhere in evidence. Cases of demon possession were common. Spiritual visitations from the inhabitants of the underworld were widely believed in. In conjunction with this state of affairs went famine, robbers, poverty, oppressive officials, and ignorance. GUY W. SARVIS.

Honor to Whom Honor Is Due

Since writing the article on the Japanese Institute at Los Angeles which appeared in the May WORLD CALL, I have received information that Brother LaFayette Swindle, now of Seymour, Texas, and also Miss Sadia Lappin both gave devoted and efficient service in the early days of that work.

Writing to Brother Swindle, I have the following direct statement from him: "I do not remember just what year, but Brother Coulter told me that if I desired, I might start a Japanese school in the basement of the church. I did so with only three present the first night but the school grew so very rapidly that at times I had as many as one hundred present at a time. We had as many as fifteen teachers and one interpreter present at times and I immersed 133 during the five years I superintended the school. Miss Calla Harrison came about the third or fourth year of the school. Brother Coulter frequently told the church board that my work among the Jananese was worth all they were paying me for my entire church work."

It seems therefore, that the real origin of the Japanese Institute is to be found in this work of Brother Swindle. He also gave special honor to Miss Lappin.

W. F. TURNER.

The Value of a Microscope

The following interesting report comes from Dr. George E. Miller of Bilaspur, India.

The hospital year closes in Bilaspur. I have tried to be the lady doctor here since April. A man cannot be a woman, so the work has necessarily suffered since Dr. Crozier left for furlough. Too many men want to come, and many women who would gladly come to see the Doctor Missahib keep away from the Doctor Sahib; however, the condition is temporary and the work for the year has been fruitful and interesting. Total number of patients, 5,387; operations, 122; indoor patients, 300.

Neighboring missions have sent in boarding girls and boys and members of their various Christian communities. Many of these have been difficult yet exceedingly interesting cases. One case had had septic pneumonia. I at first pronounced it tuberculosis, but the microscope refused to corroborate my diagnosis. Many blessings upon the heads of those who have developed the microscope into the wonderful and efficient instrument which it is today; and more blessings still upon those who have worked out the many almost uncanny culture and staining methods. One microscope in the service of God is worth a thousand Krupps in the service of the devil.

Another pleasant task has been that of ministering to the Burgess Memorial Boarding girls. At one time an epidemic of measles broke out, and we hardly knew what to do with all the little patients.

We have tried to make people realize that this is indeed a mission hospital. Each new patient gets a ticket with this verse on it in Hindi—"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Verily a year in a mission hospital is worth a life-time on the banks of the Ganges.

Quite Different from an American Letter

There are many things that a missionary must learn when he goes among a strange

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people. Among them is to learn to express himself as the native does so that he may not offend. The following is a letter written in Chinese by W. Remfry Hunt to the Chinese evangelist Shi. It has been translated into the English, conveying to us as nearly as possible the fine courtesy of a native Chinese.

My very dear and venerable Teacher, Humanitarian Brother, Princely Sire; as if we were face to face, Mr. Shi Kwei Biao,

Respectfully I address you.

It is many days since we conversed.

My heart's wishes for you are continual and deep as oceans.

I reverently perused your classical epistle.

It was as a great pen pouring forth propitious rains.

Contents of which are duly noted.

Your kind inquiries after me, your little brother, are read.

It makes me deeply conscious of my unworthiness.

Your words come to me as a shower upon needy gardens.

Now in your own church, when you are preaching, my thoughts go out to you.

It is splendid to win men so that they are wooed and won to listen and will not turn away.

Is not this then beautiful and inspiring?

Venerable Teacher has been with me in the ministry in several decades of service in two or three provinces.

How deeply I know that you, my Venerable Colleague, do cultivate virtue in the hidden heart.

In Nanking we get the news of the Teacher's fine efficiency in mission administration, and it is refreshing.

Little brother, when he meets you, will invite opinions and worthy plans will be considered.

If the Church at Wooee is built, we will come to the dedication. We beg the luminous descent (your coming) to Nanking in the period of the Tenth Moon.

My abilities in Chinese letter-writing make me perspire in shame.

From a distance I pray benedictions to the whole hall.

May long life, health and peace be with you.

My affection is long, but my paper is short.

We shall meet in good time.

Cordially and respectfully,

HONG MING DAO.

Written 9 Moon,
10 day under the lamp; my own hand and seal.

Death of Three Well-known State Workers

Mrs. Alice Jackson, State Secretary of Women's Work in California, South, Mrs. L. P. Kraft, State Secretary of Arkansas, Mrs. Letta P. Ashley, State President of Iowa, have all passed away during the last month. They will be greatly missed from the work in which they have all had such a great part.

Death of an Interdenominational Leader

We are deeply sorry to announce the death of Dr. A. W. Halsey, of New York, for many years Secretary of the Foreign Board of the Northern Presbyterian Church. Dr. Halsey served for many years as the efficient Home Base Secretary of this great Board. He was one of the most congenial, enthusiastic and capable men among the foreign secretaries of the American Foreign Boards. Dr. Halsey was well known among the missionary leaders of the Disciples. He gave a series of strong lectures at the College of Missions during last winter, and greatly endeared himself to the students. He was a member of the Committee of Reference and Counsel of the Foreign Mission Boards of North America, and a classmate of ex-President Wilson, at Princeton. He will be greatly missed from his own church fellowship, and in the wider circle of missionary interests in America.

An Annual City Wide Bible Study Campaign

In the reports given at the March meeting of the missionaries of the Manila station some very interesting items were brought out. A Bible study course for the entire city had just closed with an enrollment of almost 2,000 students. The Albert Allen Dormitory men had all signed up except four and the attendance had been good. About fifteen men who do not reside in the Dormitory but come in only for their noon meals spent a half hour each week during the month that the course continued. The nurses at Mary Chiles Hospital pursued the same study under the leadership of Mr. and Mrs. Hanna. Miss Edith Eberle, who is now in Manila for medical treatment, taught three classes a week and Mr. Higdon had eight. One of these was in the school con-

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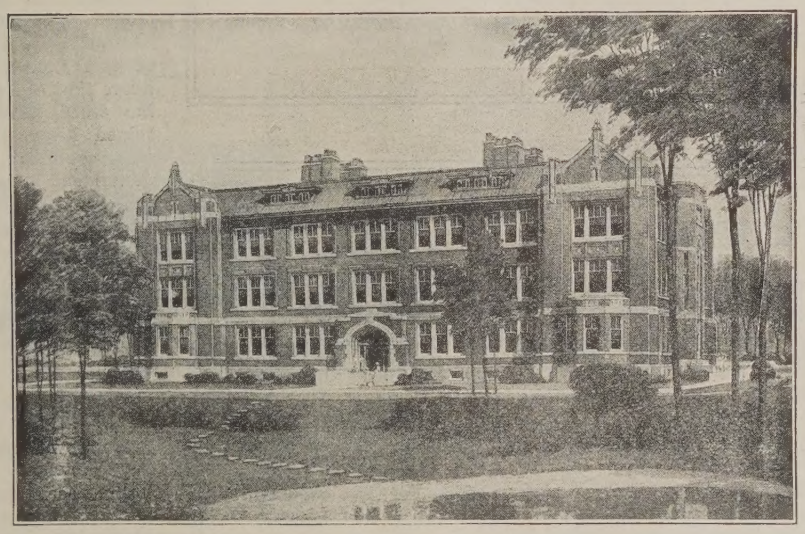

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ducted by the Y. M. C. A. and another in the dormitory of the United Brethren. This is the second annual city-wide Bible study campaign conducted here. Last year 1038 students enrolled.

Learning to Read and Write

This year more emphasis than ever is being given to the training of the uneducated Christians. The Bible women are taking a real interest in the development of the women. Quite a number in Mungeli and the outstations are being taught to write their own names. Even some of the old women are learning. One of them, after learning her own name, wrote that of her grandson and son, finally the word meaning Christian. Her son helped her with these. At first nearly all of them say, "I never can write," but in the end they try. There was one old woman with whom we had to use a great deal of persuasion in the beginning and then one day when we went to this home she stopped her work and came of her own accord to have her lesson. When they know that the other women are trying, too, they are more eager to make the attempt.

NORA NICHOLSON.
Mungeli, India.

Fine Growth in the Congo Field

In a recent report to Mr. Corey, Herbert Smith tells of a visit to the Iyete district which Mr. Corey visited nine years ago with Mr. Eldred and Mr. Smith: The work at Iyete has grown since you were here. This term there were 108 enquirers, eighty-three of whom were baptized. There are twenty-four evangelists preaching in this field and the church supports half of them.

There are two commerce companies right behind Iyete. Commerce is now flooding every field. It gives the people more money, but also gives them more temptations. These companies would take fifty per cent of our evangelistic force and pay them six times more than we can. They, of course, get some of them, but not many yet.

From Cornell to China

Dr. Jacob Gould Schurman, who recently resigned the presidency of Cornell University after twenty-eight years of distinguished service there, has been appointed by President Harding United States Minister to China and will sail July 30. Representatives of fifteen foreign mission boards having work in China gave Dr. Schurman a dinner in New York June 24 that proved a happy and auspicious occasion. The new minister said the missionaries were saving China and that their work had his profound sympathy. "I am going to China because I believe it holds the biggest task in the world today, the regeneration of one-fourth of the human race, and I accept the challenge with the greatest enthusiasm of my life, and pray that I may have the cooperation of all the boards, and the prayers of the millions of my countrymen whom I shall represent."